

THE TREASVRE
of Trueth, touching the
grounde worke of man his salua-
tion, and chiefest pointes of Christian Re-
ligion: with a bryefe summe of the com-
fortable doctrine of God his prou-
dence, compysed in .3. Most
Aphorismes.

Written in Latin by *Theodorus Beza*, and
newlie turned into English by *Iohn Stockwood*.

Wherevnto are added, these
Godly Treatyses.

One of the learned and
godlie Father. Maister *J. Foxe*. In the
which the chiefest pointes of the doctrine of God
his Election, are so plainly set forth, as the
verie simplest may easily understande it,
and receiue great profit thereby.

The other of Maister *Anthony Gell*
wherein the doctrine of God his Election
and Reprobation, is both Godly and
learnedly handled.

Sette and allowed, according to the
order appoynted.

THE HISTORY OF THE

ROYAL TREASURY

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OF THE

The Epistle
To the ryght worshipfull

Syr Iohn Pelham Knight, Iohn Stock-
wood wysheth in this lyfe prosper-
ritie, and euerlasting felicitie
in Christ our Saviour.



Fter that I had

turned into Englishe, this
godlie, learned, and comfor-
table Treatise of Maister
Beza, of God his eternal Electiō and Pre-
dination: there came to my bandes another
copie of the same, Englisbed by that learned
godlie Father, Maister VVhytting-
ton, and printed at Geneva in the daies of
Marie. Herevppon I determined
my selfe to haue staied the setting forth
as my Translation, as a thing both neede-
full, and also not without suspition of great
praise, and overwell lyking of my selfe, to un-
dertake the translation of that worke, which
was already so learnedlie translated, by so
learned a Father. But as on the
daye vnto mee, which (as God knoweth) was

The Epistle

ner saw it, it was as it had not at all been translated: So since the first Englishing of it, by Maister VVh. it hath beene enlarged by the Authour: and also denided into a better order of Chapters: euerie one of them consisting of bricfe sentences, and as it were articles: wherof euerie seuerall member, is prooued with plaine and plentifull testimonies of the worde of God, set downe directlie after the ende of euerie sentence: the benefite that I am perswaded maie come vnto the Godlie Reader by my trauaile, hath caused mee to suffer this my translation also to come abroade, and that the rather, because it hath passed the censure and iudgement of the godlie and learned, who haue thought that the publishing of it maie be much profitable and comfortable vnto God his children. This my simple labour, such as it is I offer vnto you (right VVorshipfull) as a small token of a thankefull minde towards your VV. for your manifolde friendship and curtesies, sundrie waies declared towards mee: desiring you to accept it as a gifte that proceedeth from such a one, who hartelie wisheth you well, and would also if abilitie serued, present you with a better. Thus craving both pardon for my boldnesse,

Dedicatorie.

nesse, and also requesting your sauourable ac-
cepting of my simple tranaile: I cease from fur-
ther troubling your VV. with my rudenesse,
praying God to enriche you with the plentifull
increase of the giftes of his spirite, and to con-
tinue you in health and welfare, both of soule
and bodie, to his honour and glorie, to your
owne ioye and comfort, and to the benefite
and commoditie of your native Coun-
treie for Christes sake. From

Tunbridge this last of

Iune, 1576.

¶ Your VV. much bounden, and
wholy in the Lorde to bee com-
maunded, Iohn Stockwood.



To the godly Reader.



Have taken paines for thy
profit and comfort (godlye
and gentle Reader) to turne
into thyne owne Mother
tounge, a singular and nota-
ble treatise, of God his Election and Pre-
destination. There are adioyned hereunto
shorte, easye, profitable and fruitefull wri-
tinges of other godlye and learned Fathers
of our owne countrie, of the same contents
and argument, to the end that thou mayst
haue in one little hand booke, easye to be
carried about with thee, a full and plaine
discourse agreeable to God his worde, vpon
this bothe needfull and comfortable point
of Christian religion. These trauailes of
God his ministers, as on thy parte I doubt
not but they shall be both thanckfully and
also profitablelie to thy soules comfort re-
ceiued, so I am likewise assured that there
bee others whiche are vtter enemies vnto
this doctrine, and do (thinke all writinges
hereof more meete for the fire, then for
the

To the Reader.

the reading of God his children. The arguments which they vse against it, looke
vpon manie they be (as they be in deede
manie, and by manie godlye and learned
men many wayes Godly and learnedlye
confuted) so manie euident bewrainges be
of their Autors follies and wilfull set-
tinge them selues to barke againste the
freedom of God, who so plentifulle in his
mercy hath opened this doctrine to the
comfort of his children, and confutation
of his aduersaries. And trulle in my iudgement
it is ouerwharte curiositie
and folish nisenesse in men to thinke that
they meete to bee vttered whiche God in his
scriptures hath revealed? yea it saoureth
of verie stronglie of great arrogancie, as
though they tooke vpon them to bee
wiser then God, who if he had known
this doctrine dangerous or vnmeet for
people, woulde neuer haue so plainlie
declared and set it forth in his worde. It
shall be needeles for me to spende time in
further confuting the obiections of the ad-
uersaries against this doctrine, or in stan-
ding to shewe the commodities that do by
this

To the Reader.

this doctrine arise to the church of God, for
as much as in these Treatises they are both
plentifullie performed. Onlie this I am
to put thee in minde of, namelie, that thou
talke soberlie and in the feare of God, of
this misterie, and no further then he hath
declared in his word, auoiding all curious
and needlesse questions, considering that
herein, whosoever wandreth farther then
he hath the worde of God for his warrant,
the farther he wadeth, the farther he wrap-
peth and entangleth himselfe. Fare well,
and pray vnto God that as this paines was
taken to do thee good, so thou by rea-
ding it, mayst receaue profite, in-
struction and comfort. From
my studie at Tunbrige this
laste of Iune, 1576.
Thy poore and louing Brother
in Christ, John Stockwood.

35 A short declaration
of the Table going before.

The fyrst Chapter.

That the question of God his ever-
lasting Predestination, is neyther curi-
ous, nor vnnedefull in the Church of
God.

div.
LIB.
CANT.



Augustine in his
Booke of the good gifte
of perseuerance, or con-
tinuance vnto the ende.

Augustine
his answere
to their vain
obiection,
that are ene-
mies vnto
the doctrine
of predesti-
nation, say-
ing that it
maketh
preaching
to bee a
thing need-
lesse.

cap. 14. They say that the doctrine of
Predestination is enemy vnto Prea-
ching, that it shoulde doe no good. As
though it had bene an enemy vnto the
Apostles preaching. Hath not that ex-
cellent teacher of the Gentyles so often
times commended Predestination, &
ceased not to preache the worde of

Also, Lyke as he which hath recey-

35 ued

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ued the gifte, doeth truelye exhort and
preache: euen so he which hath receyued
the gifte, doeth obediently heare him
that exhorteth and preacheth, &c. Where-
foze do we exhort and preach: but they
which haue eares to heare: do obedient-
lye heare vs: they which haue not, that
thing commeth to passe in them which
is written. What hearing they shoulde
not heare: hearing with the sence of
theyr bodie, they shoulde not heare with
the assent of theyr bodie. But why the
one haue (eares to heare) and the other
haue not, that is to saye, why it is giuen
vnto the one of the Father to come vnto
the Sonne, and is not giuen vnto the
other, who hath knowne the minde of
the Lorde? Must that which is manifest
be therefore denyed, because that which
is hydden can not be comprehended or
knowne?

Also Cap. 15. Whether if when this
is heard, some are turned vnto a slug-
gish heauinesse and slownesse, & being
readily bent to fal frō labour vnto wan-
tonnesse, do goe after theyr lustes: must
there

Predestination.

Wherefore that be thought false which is
sayd of the foreknowledge of God? And
wyl not we also speake that, which the
Scripture being witnesse is lawfull to
speake: By lykelyhode we are asfayde
least he shoulde be offended which can
not take it, and are not asfayde, least we
holding our tongues, that he which can
take the truth, should be disceined with
falschode?

Also Cap. 20. If the Apostles, and the
Teachers of the Church which folowed
them, byd both, that they might intreate
bodily of the eternall election of God, &
might kepe the faithfull vnder the go-
uernment of a goodly lyfe, what is it
that these our men being shatte vp with
the invincible force of the truth do think
that they saye well, that it is not to be
preached vnto the people, although it be
true which is sayde of Predestination?
May it must vtterly be preached, that he
which hath eares to heare, may heare.
And who hath (eares to heare) if he
be not receyued of him which promy-
sith that he wyl giue? verilye, let him

B. ii.

that

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that receyueh not, refuse: yet so that he
which desyzeh, take and drinke: drinke
and lyue. For as godlynesse is to bee
preached, that God maye be duely woꝛ-
shipped, so also is Predestination: that
he which hath eares to heare, may gloꝛy
of the grace of God, in God, not in him
selfe.

Two
thinges to
be obserued
in the doc-
trine of pre-
destination.

This is the minde of that most ex-
cellent man, which notwithstanding,
putteth two conditions: (1) One is, if
these matters be reasoned of, according
to the rule of the woꝛde of God: (2) The
other, if the selfe same which the scrip-
ture declareth as touching these mat-
ters, bee expounded aptlye and vnto edi-
fying, of both these poyntes we haue
purposcd to speake in fewe woꝛdes, and
fyrst of the doctrine it selfe: and then of
the vse and applying of it.

¶ The

Predestination.

The second Chap.

*Of the eueralasting counsaile of God hyd
in him selfe, which notwithstanding is in
the ende vnderstoode by the effectes.*

The. i. Aphorisme.

THE waies of (1) almightie God are
vnssearcheable, (2) without whose e-
uill and vnhageable decree, nothing
is done any where of any man, neyther
generally nor particularly, no not those
things are to be excepted, (3) which (albe-
th in respect they are decreed of God,
being alwayes good and iust: but in re-
spect they are done by Sathan and other
ill instrumentes) are euill, and ther-
fore to bee detested and abhorred.

The coun-
saile, decree
and vnyll of
God, the
fountaine of
all causes.

Prooues out of the worde of God.

Rom. 11. 33. *O the deepe ryches both i.
the wisdome and knowledg of God:
vnssearcheable are his iudgements,
his wayes passe finding out:*

15. iij.

Rom. 9.

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Rom. 9. 20. But, O man, who art thou,
which pleadest against God?

Iob. 9. 10. 11. 12. Who doeth great
things and vnsearchable, yea, marce-
lous things without number. Ioe,
he goeth by mee, and I see him not: he
passeth bye, and I perceyue him not.
Doubtlesse he wyll take awaye, who
wyll cause him to restore againe? who
shall saye vnto him, what doest thou?

Gen. 27. 20. And Isaac sayde vnto his
sonne, what is this, that thou hast found
it so quickly, my sone? who sayd, because
Iehoua thy God, made it to come vnto
my hande?

Ephe. 1. 11. In whome also we are cho-
sen, when we were predestinate accor-
ding to his purpose, which bringeth to
passe all things after the counsell of his
owne wyll.

Exod. 21. 13. But he that hath not sayd
wayte for him, but God was the cause
that he came to his hand, then wyl I ap-
poynt thee a place whither hee shall flee.

Prou. 16. 33. The lotte is cast into the
lappe, and all the iudgement thereof is
from

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from the Lorde.

Prouer.20.24. The steppes of a man are ruled by the Lorde: and howe shall a man vnderstande his owne way?

Prouer.21.1. As the ryuers of waters, so is the Kings heart in the hande of the Lorde: he turneth it whether soeuer it pleaseth him.

Eia.14.27. Because the Lord of hostes hath determined it, & who shall disanull it? his hande is stretched out, and who shall turne it away?

Iere.10.23. O Lord I knowe that the hope of man is not in him selfe, neither is it in man that walketh, to make reache his steppes.

Dan.4.32. And all the dwellers of the earth are coumpted as nothing, and he hath accorded vnto his wyl in the boast of heauen, and in the dwellers of the earth: neyther is there any that can staye his hande, and saye vnto him, what doest thou?

Math.10.29. Are not two Sparrowes sold for a farthing, & one of them shall not fall on the ground without your Father?

B. iiii.

Eph.2

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3. Eph. 2. 1, 2. And you hath he quickened. when you were dead in trespasses and sinnes, wherein in times past ye walked, according to the course of this world, after the Prince which hath rule of the ayre, and of the spirite that noweth worketh in men that are disobedient.

1. Sam. 16. 14. But the spyrite of the Lorde departed from Saul, and an euyl spyrite sent of the Lorde, feared him.

2. Tim. 2. 26. And being escaped out of the snare of the Dewyll, of whome they are taken captiues.

Gen. 45. 8. Nowe therefore you haue not sent mee hyther, but God.

Gen. 50. 20. When ye thought euyl against mee, God disposed it vnto good. that hee might doe according vnto this daye, and saue much people a lyue.

Exo. 4. 21. And I wyl harden his heart, that he shall not let the people goe.

Exo. 7. 3. But I wyl harden Pharaos heart, and multiply my myzacles, and wonders in the lande of Egypt.

Exod. 9. 12. And the Lorde hardened the heart of Pharaos, neither dyd he obey them,

Predestination.

them, according as the Lord had spoken
vnto Moyses.

Exod. 10. 1. Goe in vnto Pharao: For
I haue hardened his heart, and the heart
of his seruantes.

20. And the Lord hardened the heart
of Pharao.

Exod. 11. 10. But the Lord hardened
Pharaos heart, & he suffered not the chil-
dren of Israel to depart out of his Land.

Exod. 14. 4. And I wyll harden Pha-
raos heart, and he shall follow after you,
and I wyll be glorified in Pharao.

17. And I, behold I wyll harden the
heart of the Egyptians, and they shal goe
in after them: and I wyl be glorified in
Pharao, and in all his host, and in his
Charets, and in his horsemen.

Deut. 2. 30. But Sihon the Kinge of
Hesbon woulde not let vs passe by him:
for the Lord thy God hath hardened his
spirite, & made stubborne his heart, that
he might deliuer him into thine hand.

Ios. 11. 19. 20. There was not a Citie
which made peace with the children of
Israel, besydes the Hiuites, the inhabi-
tantes

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tantes, or dwellers in Gibeon: all other they toke by battell. For it came of the Lorde to harden theyr heartes, to come against Israel in battell.

1. Sam. 2. 25. And they hearde not the voyce of theyr father, because the Lord was minded to slaye them.

2. Sam. 12. 11. So sayd the Lord, behold I will raise vp euill against thee, out of thine house, & will take thy wiues before thine eyes, and geue them to thy neighbour, and he shal lye with thy wyues, in the sight of this sonne.

2. Sam. 24. 1. And the wrath of the Lord was mo:reouer angry against Israel, and he stirred vp David against them, saying, goe, number Israel and Iuda.

1. King. 12. 15. And the king heard not the people: for the cause was from the Lorde, that he might performe his word which he had spoken by the hand of Ahiah the Silonite vnto Ieroboam the sone of Nebat.

1. King. 22. 23. Nowe therefore behold the Lorde hath put a spirite of lying in the mouth of all these thy Prophetes.

2. King. 18.

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2.Kin.18.25. And now, haue I comen
vp against this place without the Lord,
to destroy it? The Lord sayd vnto me,
goe vp against this Land and destroy it.

2.Chron.11.4. Thus sayd the Lord,
Goe not vp, nor fyght against your bre-
thren: returne euery man vnto his own
house: for this thing is done of me.

2.Chro.22.7. And the * treading down
of Ochozias came of God.

* Or de-
structions

2 Chron.25.20. And Amazias held not
him selfe contented, for it was of God,
that he myght deliuer them into the
hande of the enemye.

Nehem 9.36.37. Beholde we are ser-
uants this day, & that in the land which
thou gauest vnto our fathers, &c. And it
yeldeth much fruit vnto y Kings which
thou hast set ouer vs for our sinnes.

Iob.1.21. The Lord hath geuen, and
the Lord hath taken away: the name of
the Lord be blessed.

Iob.34.30. Because a man that is an
hypocrite raigeth, and because of the
offence of the people.

Psal.105.25. We turned their heart that
they

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they should hate his people: and practise disceypt against his seruauntes.

Esa. 10. 15. Shall the axe boast it selfe against him that he sweth therewith: or shall the sawe set vp it selfe against him that moueth it: as if the rodde should lift vp it selfe against him that taketh it vp: or as if the staffe should exalt it selfe, as though it were no woddde.

Esa. 54. 16. Beholde, I haue created the Smyth, that bloweth the coales in the fyre, and him that bzingeth forth an instrument for his worke: I, I saye, haue created the destroyer to destroy.

Psa. 63. 17. Lorde why hast thou made vs to erre fro thy wayes: and made vs to depart from thy feare:

Iohn. 12. 40. and Esa. 6. 10. He hath blinded theyr eyes, & hardened theyr hearts: least they should see with their eyes, and vnderstand with theyr heart, and should turne, and I should heale them.

Iere. 48. 10. Cursed be he that doth the worke of the Lorde negligentlie, and cursed bee he whiche kepeth backe his sworde from blood.

Act. 2.

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Act. 2. 23. Him, I saye, when you had taken, being deliuered by the determined counsell and prouidence of God, ye haue slayne with wycked handes being fastened to the crosse.

Act. 4. 27. 28. For doubtlesse against thine holy sonne Iesus, whom thou haddest annoynted, both Herode and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, to do whatsoeuer thine hand, & thy counsell had determyned befoze to be done.

Rom. 9. 18. Wherefoze he hath mercy on whome he wyll haue mercy, and hardeneth whome he wyll harden.

19. Thou wilt saye then vnto me, why is ye yet angrie? for who hath resisted his will.

Rom. 11. 32. For God hath shut vp all in disobedience, that he might haue mercy on all.

Gal. 3. 22. For the scripture hath shut vp all thinges vnder sinne, that the promise by the fayth of Iesus Christ might be geuen to them that beleue.

1. Thes. 3. 3. That no man should be moued

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moued in these afflictions. For ye your selues knowe that we are appoynted there vnto.

Rom. 8. 29. For whome he knew before, those he also Predestinated to be made lyke the image of his sonne.

1. Pet. 3. 17. For it is better, if the wyll of God wyll so haue it, that ye suffer for euill doing.

1. Pet. 4. 19. Wherefore let them that suffer according vnto the wyll of God, commytte their soules vnto him in well doing, as vnto a faithfull creatour.

The seconde Aphorisme.

(1) All things created vnto God his glorie.

(2) Men created, some to God his glorie, others of iustice to damnation, and that both to God his glorie.

THE selfe same God (1) from euerlasting hath purposed and decreed in himselfe, to create all things at their seasons to his glorye, but namely men, and that after two sorts altogether diuers the one to the other, to wyt in such maner, (2) that some whome it pleaseth him according vnto his secreete wyl, he maketh through mercy partakers of his glorie, whom out of the word of God we do call vesselles of honour, elect or chosen, sones of the promise, and Predestinate or fore-ordained

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ordained vnto saluation: (3) and in other, whome also it pleaseth him to styrre vp to that ende, he sheweth his wrath and his power, that in them also he might be glorified, whome lykewise we call vessels of dishonour and wrath, and vnapt to euerie good worke.

(3) Titles
which the
Scripture giueth to the
chosen.

Names geuen in the
Scripture to the reprobates or cast
awayes.

Proues out of the worde of God.

Prou. 16. 4. The Lord hath made all things for his owne sake, yea, euen the wicked for an euill daye.

Esa. 43. 6. I wyll say vnto the North, geue: and vnto y South, kepe not back. Bring my sonnes fro farre, & my daughters fro the uttermost part of the earth.

7. All shal be called by my name: and I created them for my gloze: I formed them, and also made them.

Eph. 1. 5. 6. Who hath predestinate vs for adoption, whome he would adopt or chose into his sonnes through Iesus Christ vnto him selfe, according to the good pleasure of his wyl, vnto the praise of his glorious grace, wherewith he hath made vs to be accepted or to be lyked of in that his beloued.

Rom. 9.

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Rom. 9. 23. And that he might make known the riches of his glory towards the vessels of his mercie, the which he hath prepared vnto glory.

Rom. 8. 29. For whome he hath foreknown, those also hath he Predestinate, that they might be made lyke the Image of his sonne.

Rom. 9. 7. 8. But in Isaac shall thy seed be called, that is, not they which are the children of the flesh, are the children of God, but they whiche are the sonnes of the promise, are counted in the seed.

Ro. 9. 21. Hath not the Potter power ouer the claye, to make out of the same lump, one vessel vnto honour, and another vnto dishonour?

1. Cor. 2. 7. But we speake the wisdom of God lying hyd in a mystery, that is, euen the hyd wisdom, which God hath determynd before the worlde vnto our glorye.

Eph. 1. 4. As he hath chosen vs in him before the foundations of the worlde were layd, that we should be holy and without eame before him in loue.

2. Thes. 2.

Predestination.

2. Thes. 2. 13. But we ought to gyue thanks alwayes to God for you brethren beloued of the Lorde, because God hath chosen you from the beginning vnto saluation through sanctification of the spirite, and faith geuen to the trueth.

1. Pet. 1. 2. Chosen according to the foreknowledge of God the father, vnto sanctification of the spirite.

Exod. 9. 16. And in dede for this cause haue I appointed thee, to wytte, to shew thee my power, and that they should declare my name throughout the whole worlde.

Prouerb. 16. 4. The Lorde hath made all thinges for his owne sake: yea, euen the wicked for an euill daye.

Rom. 9. 22. What and if God minding to declare his wrath, and to make his power known, hath suffered with much gentlenesse the vesselles of wrath, conched together to destruction:

The thirde Aphorisme.

THis election and chosing, or Predestination, and foreordaining vnto saluation,

Election lying hyd in the purpose of god.

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*God hath
not chosen
vs vnto sal-
uation be-
cause he did
foresee that
we would
be faithfull
and do good
workes, but
onely be-
cause of free
mercie it so
pleased
him, and
therefore al-
so haue we
sayt: & do
good workes
because it is
God his
good plea-
sure to
grante vs
faith and
abundie, and
wyl to doo
good
workes.

tion being considered in the purpose of
God it selfe, that is to saie, the decree it
selfe and purpose of electing or chosing,
is the first fountaine of the saluation of
the Sonnes of God, * and doeth not
spring, as some would haue it, from the
foreknowledge eyther of their faith, or
workes, but rather of that onelie which
is in the good pleasure of God it selfe,
from the which afterwarde doo both e-
lection or chosing, and also faith, and all
good workes spring.

Proues out of the worde of God.

Deut. 4. 37. And because he loued thy
fathers, he chose their sãde after them,
and hath brought thee out of Egypt be-
fore him by his most mightie power.

Deut. 7. 7. 8. God hath not loued you,
and chosen you, because you were more
in number then al other people, but be-
cause the Lorde loued you, &c.

Ios 24. 2. And Iosua sayde to all the
people, Thus sayeth the Lorde God of
Israel: your fathers dwelled beyonde
the floodde in olde tyme, as Thare the
father of Abraham, and the father of
Nachor

Predestination.

Nachor, and serued other Gods, &c.

Psal. 44. 3. For they possessed not the Lande with their owne sworde, neither byd their owne arme saue them: but thy ryght hande and thy arme, and the light of thy countenannee, because thou fauouredst them.

Iohn. 15. 16. You haue not chosen mee, but I haue chose you, and ordained you, that ye goe and bring forth fruite &c.

Act. 13. 48. And when the Gentyles heard these things, they reioyced, and glorified the worde of the Lord and beleued as manie as were ordained vnto enerlasting lyfe.

Act. 22. 14. And he sayd, the God of our fathers hath chosen thee, that thou shouldest knowe his wyl, and see that iust one should beare the voice of his mouth.

Rom. 8. 6. For Christ when we were yet of no strengthe, at his tyme dyed for the vngodlye.

Ro. 9. 11. 12. For the childzen being not yet borne, whē as they had done neither good nor euyl (that the purpose of God, which is according vnto his electio, that

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is

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is to say, not of woꝝkes, but of him y^e calleth) might remaine sure) it was said vnto her, the elder shal serue the younger.

13. As it is wꝛitten. I haue loued Iacob, and haue hated Esau.

14. What shall we say then? Is there any vnrighteousnesse with God? God forbid.

15. For he sayth vnto Moyse, I wyll haue mercie on him, on whome I wyll haue mercy, & I wyl haue compassion on him, on whome I wyl haue compassion.

16. So then Election is not in him that wyllleth, neyther in him that runneth, but in God that sheweth mercie.

18. Wherefoꝛe he hath mercy on whome he wyl, and whome he wyl he hardneth.

25. And that he might make knowne the ryches of his gloꝛy vpon the vessels of mercie, which he hath pꝛepared vnto gloꝛie.

Rom 11. 7. What then? Israell hath not obtained that which he seeketh, but the Elect haue obtained it, and the rest haue bene hardened.

35. Who hath geuen vnto him first
and

Predestination.

and it shall be given unto him againe.

1 Cor. 4. 7. For who separateth thee
and what hast thou, that thou hast not
received? If thou hast received it, why
reioycest thou, as though thou haddest
not received it?

Eph. 1. 4. As he hath chosen vs in him
before the foundation of the world were
laide, that we should be holy and with-
out blame before him in love.

5. Who hath Predestinate or foreor-
dained vs whome hee would adopt or
chose into sonnes through Jesus Christ
unto him selfe, according to the good
pleasure of his will.

11. In whom also we are chosen, when
we were Predestinate or foreordayned
according to the purpose of him, which
worketh all things after the counsell of
his owne will.

Eph. 2. 10. For we are his workman-
shipp, created in Christ Jesus unto good
workes, which God hath ordained, that
we should walke in them.

Colos. 1. 12. Giving thanks unto the
Father, which hath made vs meete to

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bé partakers of the inheritaunce of the
Saintes in lyght.

2. Tim. 1. 9. Who hath saved vs, and
called vs with an holy calling: not accor-
ding vnto our works, but according vnto
to his owne purpose and grace, which
was geuen vs in Christe Iesus befoze
the tymes of the worlde.

The fowrth Aphorisme.

The scrip-
ture vseth to
allcadge the
eternal pur-
pose of God
for confir-
mance of
our hope of
saluation,
and not to
stay in se-
cond causes
as faith or
calling, nor
in the frutes
of these cau-
ses, vvhich,
to assure vs
that vve
haue them.

Therefore the Scripture as often as it
vvyll strengthen the sonnes of God
vvith assured hope, stayeth not eyther
in the testimonies or vvitnesses of the se-
cond causes, that is to saye, in the fruites
of faith, nor yet in the seconde and next
causes them selues, to wyt, faith and vo-
cation, or calling, but ascendeth or cly-
meth vp vnto Christ him selfe, in whom
notwithstanding as in the head we are in
very deede, electe and adopted, and af-
terward goeth vp euen vnto that euer-
lasting purpose, vvhich God hath pur-
posed in no other than in him selfe.

Proues out of the worde of God.

Math. 25. 3 When shal the King say vnto
to: them which shall be at his right hand,
come

Predestination.

come ye blessed of my father, possesse the kingdom prepared for you before the foundation of the world were layde.

John. 6. 40. And this is the wyl of him which sent mee, that euery one which seeth the sonne & beleueth in him, should haue euerlasting lyfe: and I wyl rayse him vp at the last daye.

Act. 13. 48. And the Gentyles hearing these thinges, reioyced, and glo:ified the word of the Lord: & beleued as many as were ordeyned vnto euerlasting lyfe.

Rom. 8. 29. For whome he hath foreknown, the same also hath he predestinate or foreordained that they should be lyke the Image of his sonne.

Rom. 9. 8. Not they which are the children of the flesh, are the children of God: but they which are the chyldren of the promise, are counted in the seede.

11. For the chyldren not being yet boyn, when as they had done neyther good nor euyl, that the purpose of God, which is according vnto his election, that is to say, not by wo:kes, but by him that calleth, myght remaine sure, &c.

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16. So

Ioh. 6. 45. It is vwritten in the prophetes, and they shal be al taught of God, vwho so euer thersfore hath hearde of the father and hath learned, cometh vns to me. f. 12.

54. 13.

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16. So then the election is not in him that willetb, noz in him that runneth, but in God that taketh mercy.

23. And that he might make knowne the ryches of his glozie vpon the vessels of mercie, which he hath prepared vnto gloze.

11. What then? that Which Israell seeketh, &c.

Ephes. 1. 4. As he hath chosen vs in him befoze the foundations of the world were layde, &c.

15. Who hath predestinat o2 sate o2 delined vs whom he woulde adopte o2 chose into his sonnes thzough Iesus Christ vnto him selfe.

9. The mysterie of his wyll beyng reuealed vnto vs, acording vnto his free good will which he hath purposed in him selfe.

11. In whome also we ar chosen, &c.

2. Tim. 2. 19. Peat the foundation of God remaineth sure, baxing this seale the Lord knoweth who are his: and, let euery one that calleth on the name of Christe departe from iniquitie.

1. Cor. 1.

Predestination.

1. Cor. 2. 7. But we speake the wisdom of God, lying hid in a mystery, euen that hyd wisdom which God had determined befoze the world vnto our glorie.

10. But God hath reueled those things vnto vs by his spirit. For the spirit searcheth all thinges, yea the deepe thinges of God.

1. Pet. 1. 19. 20. But (being redeemed) with his pretious blood, as of a Lambe without spotte and vndefiled, to wyf Christ: which was forordained befoze the foundations of the world were layd, but was declared in the last tymes for your sakes.

The fift Aphorisme.

Also whē there is intreated of the destruction of the reprobats or ofcasts, Reprobati-
on or ofcasts
sing lying
hyd in the
purpose of
god.
(1) albeit the whole fault remaine within them selues, (2) yet some times, as often as it is so needefull, the spirite of God to make known the ryches of his glorie vpon the vesselles of mercie, and his excellent power and also gentlenesse the better by comparison, listeth vs euen vn-

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to that highe misterie, vvhich in order goeth before all the causes of their damnation. Of vvhich secreete, doubtlesse there is no other cause known vnto men besides his righteous vvyll, the which we ought reuerently to receaue, as comming vndoubtedly from him, vvhoe is naturally iust, and can no other vway be conceyued of men, nor of any other.

Proues out of the words of God.

1. **Hos. 13. 9.** Why iniquity hath destroyed thee **○** Israel: but in mee is thy helpe.

Iohn. 3. 19. And this is the condemnation, that lyght is come into the worlde, but men haue loued rather darkenesse than lyght.

2. **Rom. 9. 23.** And that he might make knowne the ryches of his glozy vppon the vessels of mercy, the which he hath ordained vnto glozy.

Exod. 9. 16. And in dede so: this cause I haue appointed thee, euen to shew thee my power, and that they should declare my name in the whole earth.

Psa. 33. 15. Which hath fashioned their heartes euery one, considering all theyr woorkes,

Pro. 16.

Predestination.

Prou. 16. 4. The Lord hath made all things for his owne sake: yea euen the wicked man for an euil day.

Rom. 9. 11. For the children not being yett borne, when as they had done neyther good nor euill, that the purpose of God according vnto his election, that is, not by works, but by him that calleth, might remaine sure, &c.

13. As it is writtē. I haue loued Iacob, but hated Esau. Where he doth not openly say, that Esau before he had done any good, was ordeined vnto hatred (for after this sorte he might seme to touch none but actual sinnes (as they say) or vnbellefe, but saith plainlie, before he was borne. By which words he excludeth or shutteth out frō the cause of hatred, original sinne also, & whatsoener in the person of Esau might be reckoned from his very birth. Therfore whereas a litle after he bringeth in the reprobates or ofcastes parting here against, he doth not ascribe vnto them such like kind of speech, why doth not God beare y same hatred towards others also, for asmuch as they are

Mala. 1. 2.

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are bozne in y same corruption, that we are: I saye, there is no such thing read in the woꝝd of the Apostle, but he setteth this theyꝝ exception against it: who shal withstande his wyll: For herevppon mannes reason gathereth, that they are vnwoꝝthely condemned. Neyther doth Paul aunswere, that God dyd so wyll it, because he dyd soꝝe that they woulde be corrupted, and so that the cause of the decre was groundeed vppon theyꝝ wickednesse (which defence was plaine and readie, if it had bene true) but wylste he confesseth that it so pleased God, and that it was not in their wyll to chaunge it, doubtlesse he abateth the pryde of mannes wysedome, that it maye reuerentlye esteeme of the secrettes of God, as is most mete: But the electe oꝝ chosen he exhorteth to beholde the grace of God, the which he setteth foꝝth with suche comparison. So therefore must other testymonies be expounded, in the which we goe vnto the hyghest wyll of God, which is the onely rule of iustice.

Predestination.

Esa. 54. 16. Beholde I haue made the Smyth that bloweth coales in the fyre, and byngeth forth an instrument for his worke: I, I saye, haue made the destroyer to destroye.

Ioh. 6. 44. No man can come vnto me, vnlesse the Father that sent me, b2awe him.

Iohn. 10. 26. But you belæue not: for you are not of my sheepe: as I sayde vnto you.

Ioh. 12. 39. 40. and Esa. 6. 10. Therfore they coulde not belæue, because Fsaia hath sayde againe, He hath blinded their eyes, and hardened they2 hearts: leaſt they ſhould ſee with their eyes, and vnderſtande with their hearts, and ſhould turne, and I ſhould heale them.

1. Pet. 7. 8. And a ſtone to ſtumble at, & a rock of offence, vnto them which ſtumble at the word, being diſobedient, vnto the which thing they were euen ordained. And in many other places.

Iud. 1. 4. For there haue crept in certaine men, being beſore of olds ordained vnto this condemnation.

The

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The sixt Aphorisme.

A difference
betweene
the purpose
of electing
and elec-
tion and be-
tweene the
purpose of
reprobating
and repro-
bation.

FOR vve must make a difference be-
tweene the purpose of reprobating or
of casting, and betweene reprobation or
of casting it selfe. For the misterie or se-
crete of that, God would haue to be hyd
from vs: But of this, and of the destructi-
on also that dependeth or hangeth vpon
it, vve haue causes expresse in the word
of God, to vvyt the corruption, vnbe-
leefe and sinne, the vvhich are necessary,
or must needes bee in respect of the fal-
ling out of them) of the vesselles made
vnto dishonour.

Proues out of the worde of God.

2. Thes. 2. 9. The coming (of the which
wicked man) is by the working of Sa-
than, with all power and signes, and
lying wonders.

10. And with all deceyfullnesse of
vnrightheousnesse among them that pe-
rishe: soz that they receyued not the love
of the truth, that they might be saved.

11. And therefore God shal send them
strong

Predestination.

strong delusion. that they should beleeue
yes.

12. That all they might be dampned
which haue not beleeued the trueth, but
had pleasure in vnrightheousnesse.

Rom. 11. 20. Well: through vnbeleefe
they are broken of, and thou standest by
sayth be not bye minded, but feare.

2. Cor. 4. 3. But if our gospell be hid-
den, it is hydden to them that perishe.

4. In whome the God of this worlde
hath blended their myndes, that is, in
the vnfaithfull, least the light of the gos-
pell of the glory of Christ, which is the
Image of God, shoulde not shine vnto
them.

Hebr. 12. 16. Let there be no fornicator,
nor prophane, or vncleane person,
as Esau, which for one messe of meate,
solde his byrth right.

17. For ye knowe howe that after-
warde also when he woulde haue obtai-
ned the blessing by the ryght of inheri-
taunce, he was cast of: for he founde no
place of repentance, although he sought
that blessing with teares.

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The seventh Aphorisme.

Gods purpose in him selfe in man his saluatiō, is the highest and chiefest cause, and is to be decided, & also goeth before our election, which is grounded in Christ, and also before all other inferior causes that follow after it,

SO when as the question of the sorting of the causes of saluatiō into degrees, & placing of the, as it were in a certaine new order, in the saluation of the elect, we do distinguish or make a difference between the purpose of electing or choosing, the which God hath decreed in him selfe, and the election or choosing it selfe, the which is ordained in Christ, so that this purpose of God in the rule and order of causes goeth before this election, and all other things which follow after.

Proues out of the words of God.

Rom. 8 30. And whome he hath predestinate or foreordained, those also hath he called, & whome he hath called, those also hath he iustificied or made righteous: And whome hee hath iustificied or made righteous, those also hath he glorified.

Ephe. 1. 4. As he chose vs in him before the foundation of the worlde were layde, &c.

5. Who hath predestinate or foreordained vs whome he would adopte or chose

Predestination.

that for his sonnes through Christ in
him selfe, according to the god please
ure of his wyll.

The third Chap.

*¶ Of the execution or fulfilling of the e-
uerlasting counsaile, in that which is
common both to the elect or chosen, and
also to the reprobates or ofcastes.*

The first Aphorisma.

THe Lorde to the ende he might exe-
cute or fulfill that euerlasting coun-
saile vnto his glorie, prepared him selfe
away according vnto his infinite or end-
lesse wisdom, which is common both
to them which were to bee chosen, and
also to them which were to bee ofcastes.
For when as he had determined to shew
forth a notable example of his mercie,
in the saluation of the chosen: and also
to make manifest his iust iudgement, in
condemning the ofcastes, (1) It was of ne-
cessitie that he shoulde shutte vp both of
D.1. them

*VWhy man
was created
in deede
good, but
yet such a
one as mys-
ghte of his
ovne ac-
corde be-
come euil.*

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them vnder contumacie or disobedience and sinne, that he might haue mercie on all the beleeuers, (2) that is, on the elect or chosen, (3) for faith is a gifte of God peculiar or proper vnto the elect: (4) and contrary wise, that he might finde matter of iust dampnation in those, vnto whom it is geuen neither to beleue, neither yet to know the misteries or secretes of God.

Proues out of the word of God.

1. Rom. 11. 32. For God hath shut vp all vnder disobedience, that he might haue mercy on all.
2. Gal 3 22. But the Scripture hath shut vp all things vnder sinne, that the promise by the faith of Iesus Christ, might be geuen to them that beleue.
3. Act. 13 48, And the Gentiles hearing these things, reioyced, and glorified the word of the Lord, and as many, as were ordeyned vnto everlasting life beleued.
Eph. 2. 8. For ye are saued by grace through faith, and that not of your selues, it is the gifte of God.
2. Thes. 3. 2. Faith is not of all men, or
all

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all men, haue not sayth.

Tit. 1. 1. According to the sayth of Gods elect or chosen and the knowledge of the truth, which is according vnto Godlynes:

2. Vnto the hope of eternall lyfe, the which God that can not lye, hath promysed befoze the world beganne.

Phil. 1. 29. For vnto you it is geuen in Christ his cause, not onely. to beleeue in him, but also to suffer for him.

Gal. 3. 22. But the frute of the spirit is, loue, ioye, peace, long suffering, gentlenesse, goodnesse, sayth, &c.

Math. 13. 11. For vnto you it is not geuen to know the secrets of the kingdom of heauen, but to them it is not geuen.

Ioh. 12. 37. And though he had done so many myracles befoze them, yet they beleeued not in him:

38. What the saying of Esay the prophet might be fulfilled, which he spake, Lord who beleeues our saying, and vnto whom is the arme of the Lord opened?

39. Therfoze they could not beleeue, because that Esay sayth againe,

D.ii,

40. De

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40. He hath blynded their eyes, and hardened they? hearts, that they should not see with they? eyes, and vnderstand with they? heart, and should be conuerted, and I should heale them.

The second Aphorisme.

THis therefore he did vwith such vvifdom, that the whole faultes of the reprobates or ofcastes damnation reflect in themselues: and that the vvhole praise of the saluation of the electe or chosen, is vvholie to to be referred vnto his mercy: Creation of man for he dyd not create man in sinne (for so, vvvhich God forbyd, should he him selfe haue beene the Author of sinne, and of his iustice he might not punishe it) but rather hee made him after his owne Image, that is, in cleanness and holynesse.

Proues out of the worde of God.

Gen. 1. 27. Therfore god created man after his owne image: after the Image of god created he him, male and female created he them.

Ephes. 4. 24. And put on that new man, vvvhich after God is created in righte

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righteousnes, and true holynes.

The thyrd Aphorisme.

HE afterwarde contrayned by none at all, and driven also by no necessity of concupiscence or luste, as concerning his vvyll (for as yet it vvas not bond vnto sinne) of his owne accorde, and freely rebelling against God, bequeathed himself vnto sinne, and vnto both deaths: That is, of bodie and soule.

Proues out of the worde of God.

Gen 2. 17. In the daye that thou eatest of it, * dying thou shalt dye.

Ro. 7. 20. But yet if I doe that I would not, then is it not I that doe it, but sinne that dwelleth in mee.

Rom. 5. 12. Wherefore as by one man sinne entered into the worlde, and death by the meanes of sinne, and so death went over all men, insomuch as all men haue sinned.

The fourth Aphorisme.

YET vve must confesse that this fall (of man) happened not by chaunce, vvhcn as the prouidence of God is strict.

D.iii.

The fall of man coulde not come to passe vwith: ched out the vvyll

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and ordi-
nances of
God.

*. VVho
vvhere a
sort of phi-
losophers
that amon-
geste other
of their
opinions
helde that
God hath no
care nor
kepe of the
things
vvhich are
done in the
worlde.

ched forth euen vnto the verie smallest
things, neither can any thing be saide to
come to passe, God not knowing of it,
or else altogether vvynting at it, for so
thinking (the vvhich God forbyd) vves
must be of the opinion of the *Epicures.

Proues out of the worde of God.

Mat. 10. 29. Are not two sparowes sold
for a farthing, and one of them shall not
fall on the ground, without your father?
50. But the verie heyres of your head
are all numbred.

Prou. 16. 33. The lotte is cast into the
lappe, but the whole iudgement of it is
from the Lorde.

The fifth Aphorisme.

NEyther yet dyd it happen, by any
bare, and ydle permission or suffe-
ring, vvhich is seuered from his vvyl and
decree, for when as he hath ordained the
ende, it must needs be also, that he hath
appointed the causes leadinge vnto that
ende: vnlesse vvee vvyl affyrme that the
same ende came to passe either at all ad-
uentures, or else by causes ordayned by
some other God, after the opinion of the
Mani-

Predestination.

Manichees. Moreover, it can not be
once so much as thought, that any thing
cometh to passe against the vvyll of
God, and vvhether hee vvyll or no, but
that vwith great vngodly nesse, vve must
denie him to bee almighty: the which
thing *Augustin* also lib. *De corrup et grat*.
Cap. 104. hath plainly noted. It doeth
therfore remaine that this fall did in such
sort issue from the wylling motion, or
sturring of *Adam*, as that yet it happe-
ned not against the wyl of God, vvhonie
after a certaine vvonderfull and vncon-
ceiueable maner it pleaseth, that euē the
same thing, vvhich he doth not allow in
that it is sinne, cometh not to passe vwith
out his vvyll: and that, as vve haue sayde
before, that he shoulde shewe the ryches
of his glorie vpon the vesselles of mercy:
and declare his wrath and power in those
vesselles vvhich he hath made therfore,
that hee might set forth his glorie by
theyr iust dampnation. For neyther is
the saluation of the elect or chosen, nor
yet the dampnation of the reprobates or
of castes, the laste ende of the counsailes

Aug. Eucha
ad laurens
num
cap 99

The finall
end of Gods
his counsaile
is neither
the salua-
tion of the
of electe

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not damna-
tion of the
reprobats,
but the
setting forth
of his glory.

of God, but the setting forth of his glory,
as well in sauing them of mercy, as in con-
demning these by his iust iudgement.

Proues out of the worde of God.

Rom. 9. 21. Hath not the potter power
ouer the clay to make of the same lump
one vessel to honour, and an other to dis-
honour?

22. What and if God minding to
shew his wrath, and to make his power
known, did suffer with much patience
the vesselles of wrath, prepared to de-
struction; &c.

1. Pet. 2. 8. And a stone of stumbling,
and a rocke of offence to them which
stumble at the word, being disobedient,
vnto the which thing they were then or-
dained.

Exod. 9. 16. And in deed for this cause
haue I appointed thee, to shew to the wo-
rld my power, and to declare my name
through out the whole worlde.

Prou. 16. 4. God hath made al thinges
for him selfe, yea euen the wicked man,
for the day of euill.

Esa. 54.

Predestination.

Esa. 54. 16. Behold I haue created the smith, that bloweth coles in the fire, and bringeth forth a tole for his worke: I, I say, haue created the destroyer to destroy.

Rom. 9. 11. For the chyldren being not yea bozne whenas they had done nothing neyther good, nor euill, that the purpose of God, which is according vnto his election, that is to say, not of woꝝkes but of him that calleth, might remaine sure, &c.

13. As it is wrytten, Iacob haue I loved, and Esau haue I hated.

17. For the scripture sayth vnto Pharaoh, for this same purpose haue I styꝛed the vp, that I might shew my power in thee, and that my name might be declared thozough out all the earth.

18. Therefore bee bath mercie on whome he wyll, and whome he wyll be hardeneth.

The sixt Aphorisme.

Therefore that vve may auoide these blasphemies, into the vvhiche the vveakenesse of mans vvyt doth draw vs,

D.v.

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God is
wholly blas-
med of the
vicked for
their cor-
ruption,
vwhere as in
dede the
cause is not
in him, but
in their
ovvne vyl-
full naught-
inesse.

let vs confesse, that the corruption of the
chiefe vvorkemanshippe made by God,
came to passe neither by chaunce, nor yet
vvithout his vvyl, vvho of his incompre-
hensible or vnconceyueable vvisedome,
maketh and ordreth all things to his glo-
rie: let vs neuerthelesse graunt, albeit that
judgemēt of man vvrestle neuer so much
against it, the vvchich in the begynning
vvas both compased about with certain
bounders, and vvas also afterward mise-
rable corrupted or made yll, that the
vvhole fault of destruction resteth in mā,
because that betweene that secreete and
vnceyueable vvyl of God, and the same
corruption of mankind, which properly
is the true and the first original or begin-
ning of the destruction of the reprobate
or ofcasts, the wyl of that first man com-
meth in, the vvchich vvyl, vvheras it vvas
created good, of his owne accord depra-
ued or made it selfe naught, and therefore
made open an entrie vnto the iust iudge-
ment of God to destroye al those, vvhom
he vvyl not vouchsafe to shewe his mer-
cie vnto. Now if these pleading againe
doe

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no obieete, that they coulde not bee against this wyll of God, well, let vs let them alone vnto their owne destruction to reason against him, who wyll easlye defende his owne righteousnesse against their foolishhe quarellings. Let vs rather reuerence that thing which is aboue the reach of our vvyt, and turne al the conceites and imaginations of our minde to the setting forth of his mercie, which of his owne onely goodnesse hath saued vs, being no lesse wicked and worthie of a ny kinde of punishment, then they are.

Proues out of the worde of God.

Rom. 9. 13. As it is written, Iacob haue I loued, and Esau haue I hated.

14. What shall we say then: is there any vnrighteousnesse with God? God forbid.

15. For he sayth vnto Moyses, I wyl haue mercie on him, to whome I wyl shewe mercie, and I wyl haue compassion on him, on whome I wyl haue compassion.

19. Thou wylt then saye vnto me, why

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why is he yet angrie? For who hath re-
uolted his will?

20. But, O man, who art thou, which
pleadest against God? What the thing for-
med say to him that formed it, why hast
thou made mee thus?

The fourth Chap.

*By what order of causes God hath ope-
ned the waie to declare his election, and
in some part to extend or perfourme
it.*

The first Aphorisme.

The found-
ation or
ground
worke of
election in
verie act
or deede.

NOwe vwhen as God had determined
those former thinges vwith him self,
as vve haue sayd, afterwards in the next,
and yet eternall or cuerlasting rule of
causes, as all things are present vnto him,
he seuerallie ordained all those degrees
or steppes, by the vvhich he vvould lyfe
vp into his kingdome, those of his which
vv ere to be chosen. Therefore because he
is in such vvyse mercifull, that in the
means vv hyle, he neither ought, nor can
forget

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forget his iustice, fyrst of all there must
needes haue beene some one ordained to
be a mediatour, by vvhome man might
bee vvholie restored into his former e-
state, and that of free mercie vvhiche
should appeare in the saluation of his.

A mediatour
needfull.

But man besides that he is more vveake
then that hee can sustaine or beare the
force of God his wrath, (1) doeth also so
please himself in that his most miserable
blindnesse, that he seeth it not, (2) as be-
ing vvholye brought into slauerie and
bondage vnto the kingdome of sinne,
(3) insomuch that the lawe of God tur-
neth vnto him vnto death: so farre of is it
that he shoulde be able there to set him
selfe at lybertie, or else to satisfie or make
aunswere vnto the lawe of God, euen in
the verie least point.

Man is so
far bound
vnto sinne
that he can
not anie
vway deliuer
him selfe,
or yet sas-
atisfie the
lawe of
god in the
least point
of the same.

Proues out of the worde of God.

Ioh 9 41. If ye were blinde, ye should
hane no sinne: but nowe ye saye, we see:
therefoze your sinne remaineth.

Rom. 1. 18. For the wyath of God is re-
uealed from heauen against all vngod-
lynnesse,

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lineſſe, & vnrighteouſneſſe of me, which
with holde the truth vnrightcouſlie.

24. Wherefoze alſo God hath geuen
them vp to their hearts luſtes, vnto vn-
cleanes, to deſile their owne bodies be-
twene them ſelues.

Rom. 7. 14. For we knowe that the
lawe is ſpirituall: but I am carnall, &
fleſhly, ſoulde vnder ſinne.

Eph. 2. 3. Among whom we alſo had
our conuerſation in times paſt, in the
luſtes of our fleſh, doing ſuch thinges as
lyked our fleſhe and thoughtes, and
were by nature the ſonnes of wrath, as
well as others.

3. 1. Cor. 2. 14. But the fleſhly man can
not conceiue the things of the ſpirit of
God for they are ſoyleſhnes vnto him,
neyther can he knowe them, becauſe
they are ſpirituallly diſcerned.

2. Cor. 3. 7. If then the miniſtration of
death ingrauen with letters in ſtones
was gloriouſ, ſo that the children of Iſ-
raell coulde not beholde the face of Moi-
ſes for the glory of his countenance,
which glorie is done away. &c.

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9. For if the ministry of condemnation was glorious, much more doeth the ministration of righteousness exceede in glory.

Rom. 7. 10. But I dyed, and the same commaundement which was ordained vnto lyfe, was found to turne vnto mee, vnto death.

The eleuenth Aphorisme.

GOD therefore the most gentle father of the elect and chosen, tempering that his iustice vvith infinite or endlesse mercy, appointed his onely sonne of the same substance vvith him, and also God euerlasting, vvho at the time appointed should be made a verie, or true man.

God his
iustice tempered
vvith
mercie.

Proues out of the word of God.

Math. 1. 20. Ioseph thou sonne of Dauid, feare not to take Mariethy wyfe. For that which is conceived in her, is of the holye ghost.

Luke. 1. 35. The holye ghost shall come vpon thee, and the power of the highest shall ouershadow thee: therefore also that holy thing which shall be borne of thee.
shall

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Shall be called the sonne of God.

Ioh. 1. 14. And the worde was made flesh, and dwelt amongst vs (and we saw the glorie therof) the glorie (I say) as of the onely begotten of the father.

Gal. 4. 4. But after that the full time came, God sent forth his sonne made of a woman, made subiect vnto the lawe.

1. Ioh. 1. 1. That which was from the beginning, which we haue hearde, which we saene with our eyes, which we haue looked vpon, and our handes haue handled of the woꝝds of lyfe:

2 (For the lyfe appeared, and we haue saene it and beare witnesse, and shewe vnto you that eternall lyfe, which was with the father, and appeared vnto vs)

3. That (I say) which we haue saene and heard, declare we vnto you, &c.

Rom. 1. 3. Concerning his sonne made of the seede of Dauid according the flesh:

4. And declared mightily to be the sonne of God touching the spirit of sanctification, by the resurrection from the dead.

2. Cor. 5. 19. To wit because God was

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Christ reconcyling the worlde vnto
him selfe.

Philip. 2. 6. Who when as he was in
the fourme of God, thought it no robbe-
rie to be equall with God.

7. But he made him selfe of no repu-
tation, taking vpon him the fourme of a
seruaunt, being made lyke vnto men.

Colos. 2. 9. For in him dwelled all the
fulnesse of the godhead bodily.

The thirde Aphorisme.

FYrst that two natures beeing ioyned
together into one Iesus Christ, that
vwhole corruption of man myght bee
wholie repaired and amēded in one man.

The causes
vwhy Christ
vvas made
man.

Proues out of the worde of God.

Rom. 8. 3. For when as the weak-
nesse of the lawe coulde do nothing in
the fleshe, God sending his owne sonne
being made lyke vnto fleshe, subiect vnto
sinne, and that for sinne, condemned
sinne in the fleshe.

The fowrth Aphorisme.

SEcondlie, vvhiche might fulfyll all
righteousnesse, and might be both able
E. i. inough

a
Iustifica-
tion and
Sanctifica-

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tion in
Christe.

inough to sustaine or beare the iudgement of his father, and also bee an highe priest, worthy inough to pacifie his heauenlie father, dying righteous, for the vnrighteous, and by his obedience doing awaie the stubbornenesse of *Adam*, and cleansing all the iniquities of vs all, beeing laide vpon his shoulders.

Prones out of the worde of God.

Mat. 3. 15. And Iesus answering, sayde vnto him, let mee alone now: for thus it becometh vs to fufyl al righteousness.

Math. 5. 17. Thinke not that I came to breake the law, or the prophets, &c.

Rom. 5. 18. So wit then likewise as by one offence the faulde came on all men vnto condemnation, &c.

1. Cor. 1. 30. But ye are of him in Christ Iesus who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption.

The fyfth Aphorisme.

3. FYnallie, that with one (1) oblation or offering of his owne selfe, he might sanctifie

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sanctifie or make holy all them that were
to bee chosen, destroying and burying
(2) sinne in them, by the communicating
or imparting of his death and buriyall
with them, and quickening them into
a newe lyfe by his resurrection, or ry sing
again, (3) insomuch that they doo also
finde more in Christe, then they lost in
Adam.

VVe finde
more in
Christ then
we lost in
Adam.

*Proues out of the words
of God.*

Esa. 53. 4. Surely he hath bozne our
grieffes, & he hath carried our sorowes,
yet we did iudge him smitten. &c.

5. But he was wounded for our iniqui-
ties, he was broken for our sinnes.

11. We shall see of the trauaile of his
soule, and shall bee satisfied: and by his
doctryne shall my righteous seruant
iustifie, or make manie righteous.

Rom. 3. 25. Whom God hath set forth
to be an appeasement through fayth in
his blood to declare his righteousness, by
the forgiveness of the sinnes that are
passed.

C. ii.

Act. 20.

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Act. 20. 28. Take hēde therefore vnto your selues, and to all the flocke, in the which the holy ghost hath made you ouersers, to sēde the Church of God, which he hath purchased with his owne blood.

Colos. 1. 20. And peace being made through his blood, by him, to reconcytle all things vnto him self, both the things which are in earth, and the thinges in heauen.

21. And you which were in tymes past straungers and enemies, because your mindes were set in euill workes, hath he nowe truely reconcyled.

22. In the body of his fleshe, through death, to make you holy, and vnblameable, and without faulte in his sight.

Rom. 5. 19. For as by one mans disobedience many were made sinners, so by the obedience of one, shall many also be made righteous.

1. Pete. 2. 24. Who bare our sinnes in his bodie on the tree, that we being dead vnto sinne, shoulde lyue vnto righteousness: by whose stripes ye are healed.

1. Pet. 3.

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1. Pe. 3. 18. For Christ also once suffered
for sinnes, the righteous for the vnrighte-
ous, to bring vs vnto God, being in
our steade mortified, or become dead in the
fleshe, but quickened in the spirite.

2. Cor. 5. 21. For he hath made him to
be sinne for vs which knewe no sinne,
that we shoulde be made the righteous-
nesse of God in him.

Rom. 6. 3. Are you ignorant, that as
many of vs as are baptized into Christ
Jesus, are baptized into his death?

4. We are therefore buried together
with him through baptysme into his
death: that as Christ was rayled from
the dead into the glozy of his father: so
we also should walke in a newe lyfe.

5. For if being grafted with him we
haue growen in the likenesse of his death,
then so shall we growe in the likenesse
of his resurrection or rising againe.

Colos. 3. 1. Therefore if you haue ry-
sen againe with Christ, sake the things
which are aboue, where Christ is sitting
at the right hande of God.

2. 12. Being buried together with him
C. iii. through

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thzough baptisme, by whome also you haue risen againe with him thzough the fayth of God woꝝking effectually, which hath rayſed him from the dead.

Ioh. 17. 17. Sanctifie them wꝛth thy truth: thy wꝛd is truth.

19. And ſoꝝ them do I ſanctify my ſelf, that they alſo may be ſanctified by the truth.

Heb. 9. 13. Foꝝ if the blood of Bulles & of Goates, and the aſhes of an Heypſer ſprinkling the defiled, ſanctified as touching the purifying of the fleſh.

14. How much moꝛe ſhall the blood of Chꝛiſt which thzough the eternal ſpꝛite offered him ſelfe with out ſpote to God, purge your conſcience frō dead woꝝkes, to ſerue the lyuing God?

Heb. 10. 14. Foꝝ with one offering hath he conſecrated ſoꝝ euer thoſe which are ſanctified.

Rom. 5. 11. But yet that which God doth gratifye, benefyte, oꝝ pleaſure vs with all, is not ſo as the offence, ſoꝝ if thzough the offence of that one, many be dead, muche moꝛe the grace of God,
and

Predestination:

and the gyfte by grace, which is of one man Iesus Christ, hath abounded vnto many.

16. Neyther is the gyfte so, as that which entred in by one that sinned: for the faulte entred in of one offence vnto condemnation: but that which God geueth, is geuen of many offences vnto iustification.

17. For if by one offence, death raigned through one, much more shall they which receyue that abounding grace, & gyfte of righteousnesse, raigne in lyfe through one, that is Iesus Christ.

20. Moreover, the lawe entreated that the offence shoulde be increased: but where sinne increaseth, there grace aboundeth much more.

The sixt Aphorisme.

AND least this remedie should be voide and of none effect, (1) the Lord with all decreed to giue this his sone vnto them, whome, as we haue saide, he ordained from euermore vnto saluation, and in lyke manner to giue them vnto

E.iii.

now God in his euers
lasting cōun
sell hath
vrought
that the be-
nefits vsured
vnto vs in
his sonne,
his shoulde

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be effectual vnto vs, or turne to our profite. his sonne: (2) that vwhen as he shall bee in them, and they in him, they might bee made perfite into one, by those degrees or steppes which doo hereafter followe.

proues out of the word of God.

1. Rom. 8. 32. He verilie that spared not his owne sonne, but gaue him for vs all vnto death, howe shall he not with him geue vs all thinges also?

Ioh. 3. 19. For God so loued the world, that he gaue his only begotten sonne that who soeuer beleueth in him should not perishe, but haue euerlasting lyfe.

Ioh. 17. 2. As thou hast geuen him power ouer all fleshe, that he shoulde geue euerlasting life to so many as thou hast geuen him.

9. I haue declared thy name vnto the men which thou hast geuen me, which are chosen out of the world: they were thine and thou hast geuen them vnto mee, and they haue kepte thy worde.

11. And I am no more in the worlde, but these are in the worlde, and I come vnto

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unto thee . Holy Father , keepe them
through thy name , which thou hast ge-
uen mee , that they maye be one , as we
are.

12. Whyle I was with them in the
worlde, I kept them in thy name: those
which thou gauest vnto mee I haue kept
and none of them is losse, but that childe
of perdition.

Ioh. 17. 23. I in them, and thou in mee, 2.
that they may be made perfit in one,
and that the world may know, that thou
hast sent mee, and louest them , as thou
louest mee.

The Seuenith Aphorisme.

FOR (1) first at what time it pleaseth him
to reueale and open that secreete or-
dained from euerlasting, (2) at that time,
I saie, in which they thinke not of these
thinges, (3) (as men that are verie blind,
and yet notwithstanding, they thinke
that they do most sharplie see, (4) wher-
vpon assured destruction hangeth ouer
their heads,) (5) beholde at vnwares and
sodainlie he setteth before their eyes the

The firste
declaration
of electione

Our vvarde
calling
effectuall.

E. v

great

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God layeth, before vs the hays noules of our finnes and the danger like to insue thereon, not to driue vs to desperation, but to make vs runne vnto Christ, the larv.

great daunger that they are in: and that they maie bee the more pearced for a vvittnesse vnto their conscience, lying as it were buried and fornummed, (6) hee ioyneth therevnto the preaching of his law, adding examples of his iudgements, that they should be afraide & tremble at the remembrance of their finnes: (7) yet doth he not this for this intent, that they should remaine in this feare and trembling: but rather that turning to beholde the greatnesse of the daunger, whiche compasseth them about, they shoulde flie vnto that onelic mediatour Iesus Christ.

*Prokes out of the words
of God.*

1. Gen. 3. 15. Whereouer, I wyll put enmity betwene thee and the woman, and betwene thy sēde and her sēde. It shal breake thine head, and thou shalt bruyse his hēle.

Gen. 22. 18. And in thy sēde shall all the Nations of the earth be blessed: because that thou hast obeyed my voyce.

Rom. 3.

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Rom. 3. 25. Whome God hath set forth
to bee an appeasement through faith, in
his blood, to declare his righteousness,
by forgiveness of sinnes that are past.

Rom. 16. 25. To him nowe that is able
to establishe you according to my Gos-
pell, and preaching of Iesus Christ, by
the reuelation of the mystery, which was
kept secrete from times everlasting.

26. But now is opened, &c.

1. Cor. 2. 7. But wee speake the wise-
dome of God, lying hid in a mystere or
secrete, that is to saye, that hydden wis-
dome which God hath foreordayned be-
fore the worldes for our glorie.

Gal. 4. 4. But after the ful tyme came,
God hath sent forth his sonne made of a
woman, made subiect vnto the lawe.

Eph. 1. 9. The mysterie or secrete of
his wyl being opened vnto vs according
vnto his free good wyl, which he had pur-
posed in him selfe.

10. To wyl, that in the dispensation of
the full tyme he might gather all things
in Christ.

Col. 1. 26. To wyl, the mystery hid since
the

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the world began, and from all ages, but now is made manifest vnto his Saints.

2. Tim. 1.9. Who hath saued vs, and called vs with an holy calling, not according vnto our woꝝkes, but according vnto his owne purpose and grace, which was genen vnto vs in Christ Iesus before the tymes of the world.

10. But is now made manifest by that glorious comming of our Saviour Iesus Christ.

Tit. 1.2.3. Vnto the hope of euertlasting lyfe, which God that can not lye, hath promised before the tymes of the world, but hath made it manifest in his due tyme.

1. Pet. 1.18. As those who know that you were not redeemed with corruptible thinges, as syluer and golde, from your vaine conuersation, &c.

20. Whiche was foreordained before the foundation of the world were layd, but was declared in the last times for your sake.

Iosua 24.2. And Iosua sayde vnto all the people: Thus sayth the Lorde God of

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of Israel, your Fathers dwelt beyonde
the flood of olde tyme, euen Thare the
Father of Abraham, and the Father of
Nachor, and serued other Gods.

3. And I toke your Father Abra-
ham from the place which was beyond
the flood.

Ezec. 16. 8. And I passed by thee, and
salwe thee, and beholde thy tyme was
as the tyme of loue, and I spread my
garmentes ouer thee, I couered thy
shame, &c.

Eesai. 65. 1. I made my selfe manifest to
them that asked not, I was founde of
them that sought mee not: I sayde, Be-
holde mee, beholde mee, vnto a Nation
that called not vpon my name.

Eph. 2. 3. Among whome also we all
had our conuersation in tymes paste, in
the lustes of our flesh, doing such things
as pleased our fleshe, and our mindes,
& were by nature the sonnes of wyath,
as well as they.

4. But God which is ryche in mer-
cie, for his great lones sake, wherewith
he loued vs.

5. Euen

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5. Euen when we were dead by finnes, rayled vs vp togeather thzough Chzist, by whose grace ye are saued.

11. Wherefoze remember that ye being in times past Gentyles in the fleshe, whiche were called vncircumcision of that which is called cyrcumcision in the fleshe, and which is made with handes:

12. That ye were I saye, at that time without Chzist, and were alienates from the common wealth of Israel, and were straungers from the couenaint of promise, hauing no hope, and were without God in the worlde.

13. But now in Chzist Iesus, ye which once were farre of, are made nere by the blod of Chzist.

Rom. 5. 10. For if when we were enemies, we were reconcyled or made friendes with God by the death of his sonne, much more being now reconciled or made friendes, we shall be saued by his lyfe.

1. Pet. 2. 10. Ye which were sometyme no people, are nowe the people of God: which were not vnder mercy, haue now obtayned

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obtaind mercie.

Ioh. 9. 41. If ye were blind, you should 6.
haue no sinne, but now ye say, we see:
and therefore your sinne remaineth.

Ioh. 3. 19. And this is the condemnati-
on, that light is comen into the woꝛlde,
but men haue loved darknes moze then
light: because their woꝛkes are euill.

Rom. 1. 18. For the wꝛath of God is 4.
reuealed from heauen against al vngod-
linesse, and vnrighteousnesse of men, as
who with holde the truth vniustly.

Rom. 2. 15. Who shewe the effect of the
law wꝛitten in their heartes, their con-
science also bearing witnesse, and their
thoughtes accusing one an other, or ex-
cusing:

Act. 14. 17. All though he hath not suf-
fered him selfe to be without witnes, in
that he doeth good vnto vs, geuing vs
raigne, & fruitfull seasons from heauen,
filling our heartes with fode and glad-
nes.

Ro. 2. 14. For wbe the Gentyles which 5.
haue not the law, do by nature & things
of p law, they hauing not the law, are a
law

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law vnto them selues.

6. Act. 14. 17. Although he hath not suffered him selfe to be, &c.

7. Rom. 7. 7. What shall we say then? Is the lawe sinne, God forbid: naye, I had not knowne sinne, but by the lawe. For I had not knowen luste, except the lawe had sayd, thou shalt not luste.

1. Tim. 2. 5. For there is one God, and also one mediator of God and man, the man Iesus Christ.

2. Tim. 2. 25. Instructing them whiche are contrary minded, if God at any time wyl geue vnto them, that they may repent and know the truth.

19. And that being escaped out of the snare of the Diuyl, of whome they are taken captiue, they may receyue helth of minde to do his wyl.

Act. 2. 37. When they heard these things they were pricked in heart, and sayd vnto Peter, and vnto the rest of the Apostles, men and brethren, what shall we do?

38. And Peter said vnto them: Repent, and let euery one of you be baptized in the

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the name of Jesus Christ, &c.

1. Ioh. 2. 1. Little children, these things
I wryte vnto you. that you shoulde not
sinne. But if any man sinne, &c.

The Seuenth Aphorisme.

Therefore after that seuerer or sharpe
preaching of the lawe, (1) hee setteth
foorth vnto them grace and gentlenesse
of the gospell: yet adding this condition: *The gospel*
if they beleue in Christ, (2) vvhoe alone
can delyuer them from condemnation,
(3) and geue vnto them power and right
to obtaine the heauenlic inheritaunce.

Proues out of the word of God.

Ioh. 1. 12. And as many as receiued him, 1.
he gaue vnto them this dignitie to bee
made the sonnes of God, to wryt, vnto
them that beleue in his name.

Ioh. 3. 16. For so God loued the world,
that he gaue his only begotten sonne, &c.

Rom. 1. 19. For I am not ashamed of
the gospell of Christ. For it is the power
of God vnto saluation, vnto every one

A. i.

that

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that beléueſt, to the Jew firſt, and alſo
to the Græke.

2. Rom. 8. 1. Now therefore there is no
condemnation to them whiche are in
Chriſt Jeſus, that is, which walke not
after the fleſhe, but after the ſpyrite.

1. Ioh. 2. 1. My lyttle chyldren, theſe
things, write I vnto you, that you ſinne
not. If any man ſinne, we haue an ad-
uocate with the Father, Jeſus Chriſt
the righteous, &c.

3. Ioh. 1. 12. And as many as receiued him,
he gaue vnto them this dignitie that, &c.

Ioh. 3. 16. For God ſo loved y^e world, &c.

Rom. 1. 16. For I am not aſhamed of
the goſpell of Chriſt, &c.

Rom. 5. 1. Being therefore iuſtified or
made righteous by faith, we haue peace
towards God through our Lorde Jeſus
Chriſt.

The nynt Aphoriſme.

AND becauſe all theſe thinges ſhould
bee done in vaine, if God dyd ſette
foorth theſe ſecretes vnto men, onely
by

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by the outwarde preaching of his worde
 vvytten and openlie published in the
 Church of God (1) (vvhiche notvwith-
 standing is the ordinarie and necessarie
 instrument by supposition, vvhcreby
 Iesus Christ is communicated or impar-
 ted vwith vs) (2) therefore vwhen as hee
 hath to doo vwith his electe and chosen,
 togeather vwith the outwarde preaching
 of the vvorde, hee ioyneth the inwarde
 power of the holie spyrite, vvhich doeth
 not, as Sophisters doo suppose, repayre
 or renewe the remnantes of theyr free
 vvyll, (for vvhatsocuer freevvyll is lefte
 vnto vs, it doeth consist or lye in this,
 (3) that vvee sinne vvyllinglie, (4) shun-
 nishe God, (5) hate him, (6) yea, and
 moreouer can neither heare him, (7) nor
 belecue him, (8) nor acknowledge the
 gyfte of God, (9) no nor once so muche
 as thinke any good thing: (10) and to
 bee short that vve bee vvholy subiecte
 vnto vvrath, and the curse.) (11) But con-
 trararywise, rather turneth theyr stonie
 heartes into fleshie, (12) draweth, (13) tea-
 cheth, (14) lightneth their eyes, (15) ope-

Preaching
 is the ordi-
 narie means
 vvhcreby
 Christ is o-
 pened vnto
 vs, but yet
 not effectus-
 all vwithout
 the inwarde
 power of
 the spirite;

The efficas-
 cie or force
 of the spirit;

VVhat man-
 ner of free
 vvyll is lefte
 after the
 fall.

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neth their sence, heart, cares, and vnderstanding.

Proues out of the words of God.

1. Rmo, 10. 8. But what saith it: the word is neare the euen in thy mouth and in thine heart. This is that word of sayth which we preach.

17. Then sayth is by hearing: and hearing by the word of God.

2. Cor. 5. 18. And all these things are of God, which hath reconcyled vs vnto him selfe through Iesus Christ, and hath geuen the mynistry of reconciliation vnto vs.

19. For God was in Christ reconcyling the world vnto him selfe, not imputing or laying theyr sinnes vnto them, and hath put in vs this worde of reconciliation.

Iam. 1. 18. He because he would, begat vs with the worde of truthe, that wee should be as certaine first frutes of his creatures.

1. Pet. 1. 23. Being bozne a new not of mortall sēde, but of immortall, by the worde of the lyuing God, which endueth

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reth for euer.

25. But the worde of the Lorde endureth for euer. And this is that worde, which is preached among you.

Act. 16. 14. Whose heart the Lorde had opened, that he shoulde geue heede to those thinges, which were spoken of Paule.

Eph. 1. 9. The mysterie or secreete of this wyll being opened vnto vs, according vnto his free good pleasure, which he had purposed in him selfe.

Colos. 1. 27. Vnto whom God would make knowen what are the riches of this glorious mysterie or secreet among the Gentyles, that is, of Christ among you, who is that hope of glory.

Rom. 6. 20. For when as you were the seruantes of sinne, you were free from righteousness.

Ioh. 6. 44. No man can come vnto mee, vnlesse my Father which sent me, drawe him.

65. Therefore I sayde vnto you, that no man can come vnto mee, vnlesse it be geuen vnto him of my Father.

R. iii.

Gen. 3.

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Gen. 3. 8. And by an by they heard the
boyce of the Lorde God walking in the
garden in the coole of the day: and Adam
4 and his wyfe hyd them selues from the
face of the Lorde God, in the myddell of
the garden.

5. Rom. 5. 10. For if when we were ene-
myes, we were reconcyled or made
frænds with God, &c.

Rom. 8. 7. Because that the vnder-
standing of the flesh, is enemyty against
God.

6. Ioh. 8. 47. He that is of God, heareth
the words of God: ye therfore heare not,
because ye are not of God.

7. Esai. 53. 1. Who wyll beleue our re-
poyte: and vnto whom is the arms of the
Lorde reueled or opened?

Ioh. 12. 36. 40. Therefore could they not
beleue, because Esaias hath sayd againe,
he hath blynded theyr eyes, and harde-
ned their hearts, lest they should se with
theyr eyes and vnderstand with theyr
heart: and turne, and I shoulde heale
them

8. Mat. 13. 13. Therefore speake I vnto
them

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them by parables, because that seeing they do not see, and hearing they do not heare, nor vnderstand.

Mat. 13. 11. Because that vnto you it is geuen to know the secrets of the kingdom of heauen, but vnto them it is not geuen.

Ioh. 3. 3. Verily, verily I say vnto thee, except a man be borne againe, he can not see the kingdom of God.

Ioh. 4. 10. If thou diddest know that gifte of God, and who he is that sayth vnto thee, &c.

1. Cor. 2. 14. But the naturall or fleshy man can not conceiue those thinges, which are of the spirit of God for they are vnto him foolishnesse, and he can not know them, because that they are spiritually discerned.

2. Cor. 3. 5. Not that wee are able of our selues to thinke any thing, as of our selues.

Ephes. 2. 1. And you hath he together quickened when as ye were dead in offences and sinnes.

2, wherein in times past ye walked, as

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is the course of this worlde, after the
prince that hath power ouer the ayre,
euen the spyrite that nowe worketh in
men that are disobedient.

3. Among whome also we all had our
conuersation in time past, in the lustes
of our fleshe, doing such things as lyked
our fleshe and myndes: and were by na-
ture the chyldren of wrath, as well as
others.

11. Ezech. 11. 19. And I wyl geue vnto them
one heart, and I wyll put a new spyrite
within theyr bowelles, and I wyll take
away the stony heart from theyr fleshe,
and wyl geue vnto them a fleshy heart.

Psal. 51. 12. Create a cleane heart in mee
O God, and renue a ryght spyrite with-
in my bowelles.

12. Ioh. 6. 44. No man can come vnto me,
except my father which sent mee, bryng
him.

13. Ioh. 6. 45. It is wrytten in the prophets
and they shall be all taught of God, who-
souer therfore hath heard of my father
and learned, cometh vnto mee.

14. Psal. 119. 130. The dore of entrance of
thy

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thy wordes doth lyghten, and maketh
the simple to vnderstand.

Ephes. 1. 17. That the God of our Lord
Jesus Christ the father of glory, may
geue vnto you the spirite of wisdom
and reuelation, thzough the knowledge
of him.

18. That the eyes of your minde being
lyghtened, ye may knowe what the hope
is of his calling.

Esa. 50. 5. The Lord God opened mine
care, and I was not rebellious; neither
turned I backe.

Psal. 119. 18. Open myne eyes, and I
shall beholoe the wonders of thy lawe.

73. Thy handes haue made mee, and
prepared mee: make mee to vnderstand,
and I shall learne thy comaundements.

130. The dore of entraunce of thy
wordes lighteneth, it maketh the simple
to vnderstand.

Col. 1. 9. Wherefore we also since the
day that we heard of it, cease not to pray
for you, and to desire that ye may be fil-
led with all knowlege of his wyll, with
all wisdom, &c.

J. b.

The

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The tenth Aphorisme.

What
things God
his spirite
wvorkerh in
the chosen.

1.

2.

Faith doeth
laie holde
on iustificati-
on and
sanctificati-
on in christ.
Two sortes
of faith. An
historicall
faith, and a
true faith.

1.

2.

True faith
laying hold
on iustifica-
tion in
Christ.

AND fyrst this spyrite in the elect or
chosen causeth that they be touched
in deede with the feeling of that theyr
calamitie or miserie; secondlie it createth
faith in them, that they maie be able to
performe the condition annexed or knayt
vnto the preaching of the gospell. Nowe
this faith is after a manner two folde.

The one, by the vvhich Christ is gene-
rallie and vniuersallie knowen, (1) to wyt
by the vvhich vvee doo geue assent vnto
the historie of Christ, and vnto the Pro-
phesies vvritten of him, vvhich faith is
also sometymes graunted to the verie
reprobates or ofcastes. Another, which
is proper and peculiar vnto the electe or
chosen, standeth in this, that vve applie
vnto our selues as our owne, Christe vni-
uersallie and indifferentlie offered to all
men, and be euerie one of vs made assu-
red of our election, which in deede afore
time from euerlasting vvas hiddē in the
secrete of God, but was afterward decla-
red vnto vs, (2) partlie by the inward te-

stimonie

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imonie or vvytnesse of our conscience through the spirite of God being ioyned vnto the externall or outward preaching: (3) and partlie also by the power and effycacie or vertue of the same spirite, vvhich bringeth to this point euery one of the electe or chosē, being set at lybertie from the bondage of sinne, that they beginne to wyl and to doo the thinges vvhich are of God.

*Proues out of the worde
of God.*

Ierem. 31. 19. For after that I conuer-
ted, I did repent.

Luc. 24. 45. When he opened their
mind, that they might vnderstand the
Scriptures.

Act. 16. 14. And a certaine woman
named Lydia which solde purple in the
Citie of the Thyatirians, which wor-
shipped God, heard vs: whose heart the
Lord opened, that she gaue heede vnto
the thinges which Paule spake.

1 Cor. 2.

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2. 1. Cor. 2. 10. But vnto vs hath God re-
uealed or opened them by his spyrite.
For the spirite searcheth al things, euen
the deptes of God.

11. For what man hath knowen the
things of man, but the spyrite of man
which is in him? So also the things
which are of God, no man knoweth
but the spyrite of God.

12. And we haue not receaued the spi-
rite of the worlde, but the spyrite which
is of God: that we maye knowe those
things, which God hath geuen vnto vs.

16. For who hath knowne the minde
of the Lorde that he might instruct him?
But we haue the minde of Christ.

Colo. 1. 26. To wyt, the mysterie or
secrete hyd since the worlde began, and
from all ages, but now is it made ma-
nifest vnto his Saints:

27. Vnto whome God woulde make
known, what is the ryches of his glo-
rious mysterie or secrete amonge the
Gentyles, that is, of Christ in you, who
is that hope of glorie.

Ephes. 1. 16. Making mention of you
in

Predestination.

in my prayers.

17. That the God of our Lorde Jesus Christ, the Father of glorie, would geue unto you the spyrite of wisdoms and reuelation, through the knowledge of him.

18. That the eyes of your minde being lyghtened, you may knowe what is that hope of his calling, and what are the ryches of the glorie of his heritage in the Saintes.

1. Ioh. 3. 24. For hee that keepeth his commandementes, dwelleth in him, and he in him: and by this do we know that hee dwelleth in vs, to wyt, by the spyrite which he hath geuen vs.

1. Ioh. 5. 20. But we knowe that the sonne of God is comen, and hath geuen vs a minde to knowe him which is true: and we are in him that is true, that is, in his sonne Jesus Christ, he is verie God and lyfe everlasting.

Rom. 8. 15. For you haue not receaued the spyrite of bondage vnto feare, but you haue receaued the spyrite of adoption, by whiche we crye, Abba, that is

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Is to say, father.

16. The which very spirit witnesseth together with our spirit, that we are the sonnes of God.

Gal. 4. 6. And because you are sonnes, God hath sent forth the spirit of his sonne into your heartes crying, Abba, that is to say, father.

3. Rom. 8. 14. For as many as are ledde by the spirit of God, these are the sonns of God.

1. Ioh. 3. 10. By this are the sonnes of God and the sonnes of the Deuyl manifest, whosoener doth not exercise, righteousness, is not of God, nor he which loneth not his brother.

1. Ioh. 4. 13. By this do we know that we dwell in him, and he in vs, because he hath geuen vs of his spirit.

14. And we haue seene and beare witness, that the father hath sent his sone, to be the Saviour of the world.

Phi. 2. 13. For it is God which worketh in you both to wyl and to doe, or both the wyl and the dede, euen of his free good pleasure.

Rom. 6,

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Rom. 6. 18. And being made free from sinne ye are made the servants of righteousness.

The elements Aphorisme.

These are therefore the degrees or
steppes, by vvhiche it pleaseth the
Lorde free lie to create in his electe or
chosen that precious and peculyar gifte
of faith, vvhetherby they maie laye hold
on theyr saluation in Christe. But be-
cause faith is onelie begunne in vs, to
the ende vvee maie bee able, not onelie
to perseuere or continue in it, but also
to profite, vvhich thing is altogether
necessarie. (1) for this cause fyrste of all,
vvee are imitiated or entred as it vvere
into Relygion, by the Sacramente of
Baptisme: moreouer, besides the hearing
of the vvorde, that sayth is (2) againe
sealed in vs by the sacrament of the Lord
his Supper: of the which Sacraments this
verily is the chiefe end, that they are cer-
taine and effectual scales & also charters

Baptisme.

The Lordes
Supper.

The chiefe
ende of the
of sacraments.

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of the faithfull communicating or partaking with Christ, (3) vvhich is made vnto them vvhisedome, righteousnesse, sanctification and redemption. (4) VVherfore it is verie often rehearsed in Paule, that vve being iustified or made righteous by faith haue peace.

Proues out of the worde of God.

1. Mar. 16. 16. He that beleaueth and is baptized, shall be saved.

Act. 2. 38. Repente and be every one of you baptized in the name of Iesus Christ vnto remission of forgiuenesse of sinnes: and ye shall receyue the gifte of the holy ghost.

Rom. 6. 3. Knowe ye not that as many of vs as are baptized into Iesus Christ, are baptized into his death?

4. We are buried then together with hym through baptysme into his death: that as Christe was rayled vp from the dead, vnto the glozie of his father, so we also shoulde walke in a new lyfe.

Gal 3. 27. For all ye that are baptized into Christ, haue put on Christ.

Rom. 4.

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Rom. 4. 11. And he receyued the signe
of circumcission, which should seale the
the righteousnes of sayth, which was in
the vncircumcission.

Colot. 2. 12. Being buryed with him
through baptisme, by which also ye haue
resen againe with him through the faith
of God working effectually, who raysed
him vp from the dead.

Ephes. 5. 25. 26. Lyke as Christ loued
the congregation and gaue him selfe for
it: to sanctifie it or make it holy, clensing
it with the washing of water through
the worde.

1. Pet. 3. 21. To the which the figure of
baptisme now agreing saueth vs also,
(not in that the filth of the flesh is cast a-
way, but in that a good conscience ma-
keth request vnto God) by the resurrec-
tion or rising againe of Iesus Christ.

1. Cor. 10. 16 The cuppe of blessing
which we blesse, is it not the commun-
ion of the blood of Christ? the bread which
we breake, is it not the communion of
the body of Christ?

1. Cor. 1. 30. But ye are of him in Christ

O. I.

Iesus,

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3. Iesus, who is made vnto vs of God wisdom, and righteousness, and sanctification and redemption.

4. Rom. 3. 21. But now the righteousness of God is made manifest without the law: being approbated both of the lawe and of the Prophetes.

22. The righteousness I say of God, by the fayth of Iesus Christ vnto al, and vpon all whiche beleue: for there is no difference, &c.

24. And they are iustified or made righteous freely, that is to saye, by his grace through the redemption made in Christ Iesus.

25. Whome God hath set forth to be an appeasement through fayth in his blood to declare his righteousness, by the forgiveness of the sinnes that are passed.

Rom. 4. 2. For if Abraham were iustified or made righteous by workes, he hath wherof he may glory, but not with God.

Rom. 5. 1. Therefore being iustified or made righteous by fayth, we haue peace towarde

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towardes God through our Lord Iesus
Christ.

The twelfth Aphorisme.

FOR (1) whosoever hath obtained the
gifte of true faith, the same also tru-
sing vnto the lyke lyberalitie of God,
ought in deede to bee carefull for perce-
uerance or continuance to the ende, but
not to stande in doubt of the same, but
rather in all kinde of temptations and
afflictions to call vpon God, (2) vvith
assured hope to obtaine that which hee
asketh, so farre forth as is expedient or
meete: for asmuch as hee knoweth him-
selfe to be the sonne of God, who cannot
disceaue him: (3) Furthermore, he doth
neuer goe so farre astray out of the right
waye, but that through the benefite of
the same grace, at the length hee com-
meth into the way againe. But, be it that
sometimes faith lye buried in the chosen
for a season, inso much that it may seeme
to be wholie extinguished or quenched,
to wyt, that thereby they maye knowe
their owne imbecilitie or weaknesse: yet

perceaves
raunce or
continuance
to the ende.

Assured
hope.

Th. Beza vpon

Loue.

Faith is neuer plucked out of the hearts of the chosen, albeit for a tyme it seeme to be quenched. it neuer goeth so farre awaie, that the loue of God and their neighbour is vterlie plucked out of their mindes. For no man is iustified or made righteous in Christ, but hee is also sanctified or made holie in him, (4) yea, and moreover is created vnto good vvorkes, the vvwhich the Lord hath ordained, that vve should vvalke in them,

Proues out of the word of God,

1. Numb. 23. 19. God is not man, that he can lye, no2 the sonne of man that he can repent: hath he sayd, and shall he not doo it? Hath he spoken, and shall he not performe it?

Psal. 23. 6. Yet kindnesse and mercie shall follow me all the daies of my lyfe, and I shall remaine in the house of the Lord along season.

Psal. 27. 1. The Lord is my light and my saluation, of whom shall I be afraid: the Lord is the strength of my lyfe, of whom shall I stand in feare?

3. Though they pitch Tentes against me, my heart shall not feare, if warre be raysed

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rayſed againſt mā, I doe truſt in him.

Ioh. 6. 37. What ſoeuer my father ge-
neth mā, ſhall come vnto mā, and him
that commeth vnto mā, doe I not caſt
foꝛth.

Ioh. 17. 15. I pray not that thou take
thē out of the world, but that thou keepe
them from euyl.

Ioh. 10. 28. And I geue vnto them
euerlaſting lyfe and they ſhall not pe-
riſh foꝛ euer, neither ſhall any man take
them out of my hande.

29. My father which gaue them vnto
mā, is greater then all, and none is able
to take them out of my fathers hand.

Rom. 5. 2. Whrough whom alſo we had
this entrance by faith into this grace, by
the which we ſtand, and doe gloꝛy vnder
hope of the gloꝛy of God.

3. And not that only, but alſo we doe
gloꝛy in afflictions, knowing that afflic-
tion woꝛketh patience.

4. And patience experience, and expe-
ryence hope,

5. And hope maketh not aſhamed, be-
cauſe that the loue of God is ſhed abꝛode

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is genen vnto vs.

Rom. 11. 20. Thou standest by faith,
be not hye minded, but feare.

1. Cor. 2. 12. But we haue not receyued
the spirite of the worlde, but the spirite
which is of God: that we maye knowe
what things God hath freelic bestowed
vpon vs.

16. For who hath knowen the minde
of the Lorde, that he wyll instruct him:
but we haue the minde of Christ.

1. Cor. 10. 12. He that seemeth vnto him
selfe to stande, let him take heede least
he fall.

Eph. 1. 9. The mysterie or secreete of
his wyll being opened vnto vs, accor-
ding vnto his free good pleasure, which
he had purposed in him selfe.

Phil. 1. 6. Being perswaded of this
same thing, that hee that hath begonne
this good worke in you, wyll perfoyme
it vntyll the day of Iesus Christ.

1. Thes. 5. 24. Hee is faithfull which
hath called you, which also wyll bring
it to passe.

2. Cor. 1. 21. Moreouer it is God, which
confirmeth or strengthneth vs with you
into

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into Christ, & which hath annointed vs.

Heb. 4. 16. Let vs approche therfoze with boldnesse vnto the thzone of grace, that we may obtaine mercie, and finde fauour to helpe in tyme of nede.

Heb. 10. 22. Let vs drawe nere with a true heart, and certaine perswasion of fayth, hauing our heartes pure from an euill conscience: and washed in our bodies with pure water.

23. Let vs keepe the confession of our faith without wanering, for he is faithfull which hath promised.

Iam. 1. 6. But let him aske in fayth, doubting nothing.

1. Ioh. 5. 14. And this the boldnesse whiche we haue with God, to wot, that he heareth vs, if we aske any thing according vnto his wyll.

15. But if we knowe that he heareth vs whatsoener we aske, we knowe that we haue the requests that we haue asked of him.

So erred Abraham, Moyse, Aaron, 3. David, Peter, &c.

1. Ioh. 1. 8. If we saye, we haue no

C. iiii.

Anne,

Th. Beza vpon

sinne, we disceane our selues, and they
is no truth in vs.

10. If we say we haue not sinned, we
make him a lyar, and his word is not
in vs.

Luc. 22. 32. But I haue prayed for thee
that thy sayth should not faile, therefore
when thou art conuerted, strengthen
thy brethren.

1. Ioh. 3. 9. Whosoener is borne of God,
committeyth not sinne, because that his
seade abideth in him, and he can not
sinne, because he is borne of God.

10. By this are the sonnes of God, and
the sones of the Deuyl manifest. Who-
soener exerciseth not righteousnesse, is
not of God, nor he which loueth not his
brother.

Rom. 6. 1. What shall we say then?
shall we remayne in sinne that grace
may the more abounde;

2. God forbid, we that are dead in sinne.
howe shall we yet liue in it?

1. Ioh. 4. 20 If a man say, I loue God,
and hate his brother, he is a lyar, for he
that loueth not his brother whome he
hateth

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hath seene, how can he loue God whome
he hath not seene?

2. Pet. 1. 5. And geuing all dyligence
vnto this thing, ioyne vertue vnto your
fayth, vnto vertue, knowledge.

6. And vnto knowlege temperance,
and vnto temperaunce patience. And
vnto patience godlynesse.

7. And vnto godlynesse brotherly kind-
nes, vnto brotherly kindnes loue.

8. For if these things bee among you, &
abound they wyl make you that you nei-
ther shal be idle, nor vnfruitful vnto the
knowledge of our Lord Iesus Christ.

9. For he that hath not these things, is
blynd, seeing nothing farre of, forgetting
that he was cleansed from his old sinnes.

Ephes. 1. 4. As he hath chosen vs in
him before the foundations of the world
were layd, that we shoulde be holy and
without blame before him through loue.

Eph. 2. 10. For we are his workeman-
ship created in Christ Iesus vnto good
workes, the whiche God hath ordeyned
that we should walke in them.

Th. Beza vpon

The thirtene Aphorisme.

The adop-
tion or cho-
sing of lytle
chyl dren.

THis therefore is the vvaie vwhereby
God ordaineth those his elect or cho-
sen vnto the full execution or perfour-
mance of his counselles, vvhome it plea-
seth him to bring vp amongste men, so
long tyll they growe vp to full age. But
as touching those vvhome he calleth out
vnto his kingdome, being yet scarce
borne, or in their first yeares, the vvaie
is more compendious or shorter. (1) For
vvh en as hee comprehendeth in his free
conenaunt, vvh ereof Christ is mediator,
not onely the faithfull, but also their po-
steritie vnto a thousande generations, so
that hee doeth plainlie pronounce it to
bee holie, there is no doubte but that he
hath geuen the children of holie men,
vvhich pertain vnto his election (whom
he alone doth know) vnto his sonne, who
surelie vvyll not cast forth these also.

Proues out of the worde of God.

Gen. 17. 7. And I wyll establishe my
couenaunt betwæne mee and thee, and
betwæne thy sæde after thee, in theyr
gene

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generation with an everlasting conuersion, to wylt, to be God vnto the, and
seed after the.

Exod. 20. 6. And shewing mercie vnto
thousandes that loue mee and keepe
my commaundements.

1. Cor. 7. 14. For the vnbelauiing hus-
bande is sanctified by the wyfe, and the
vnbelauiing wyfe is sanctified by her
husbande: else doubtlesse were your
chilzen vncleane: but now we are they
holpe.

Ioh. 6. 37. Whatsoeuer my Father
giueth mee, shall come vnto mee: and
him that cometh vnto mee, dw I not
cast forth.

The fifth Chapter.

In what order the Lorde doeth beginne
to execute or fulfyll, and in deede are ef-
fectuallie to declare his counsell of re-
probation or of casting.

The first Aphorisme.

IT may easily be vnderstaded by those
things vvhich vve haue sayde before
howe

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The olde
Adam is the
foundation
of reprobation
or of casting
in acte
or deede.

howe the Lorde doeth bring to passe,
(1) that they maye goe vnto their owne
place, (2) whome he hath created there-
fore, that he might be glorified in their
iust condemnation. (3) For lyke as Christ
the seconde Adam from heauen, is the
foundation and whole substance of the
saluation of the electe or chosen, so also
the fyrst Adam from the earth, because
he fell, is therefore the fyrst causer of ha-
tred and destruction, the vvhich shall
come vpon the reprobates or ofcastes.

Proues out of the worde of God.

1. Act. 1. 25. That hee maye take the
rowme of this mynisterie and Apostle
sheppe, from whiche Iudas hath gone a-
straye, to goe to his owne place.
2. Rom. 9. 22. But what if be mynding
to declare his wyath, & to make knowne
his power, hath suffered with muche
gentlenesse the vesselles of wyath orde-
ned to destruction?

Mach. 25. 41. When shall he also say to
them that shall be on his left bande: ye
cursed, depart from mee into everlasting
fyre,

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lyre, which is prepared for the De-
and his Angelles?

Rom. 5. 18. Lykewise then as by one
offence the faulte came on all men to
condempnation, so by one iustifying, the
benefite abounded on all men, vnto the
iustification of lyfe.

1. Cor. 15. 21. For since by man came
death, by man came also the resurrecti-
on or rysing againe from the dead.

22. For as in Adam all dye, euen so in
Christ shall all be made a lyue.

The second Aphorisme.

FOR when as the Lorde, being moued
therevnto vvith such causes as hee a-
lone knewe, (1) had purposed to create
them to this ende, that he might shewe
foorth his vvrath and power in them,
vvith all hee ordained as it vv ere by de-
grees and steppes, those causes, by the
vvhich it shoulde come to passe that the
whole blame of their destruction should
lye in them selues, according as vve haue
shewed before. Man therefore falling
vvyllinglie and of his owne accorde into
that

Cap. 3.
God his
iudgement
vpon lytle
children.

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that miserable estate, (2) the Lorde who
The fyrst vvortheleie hateth the reprobate or of
declaration castes, for so much as they are corrupte
of reprobaz sheweth forth his iust anger vpon some
tion or of - of them, so sone as they are borne
casting.

*Proues out of the worde
of God.*

1. Rom. 9. 17. For the scripture sayth
vnto Pharao: for this same purpose haue
I stirred thee vp, that I might shew my
power in thee, and that my name might
be declared throught out all the earth.

22. What and if God would, to shew
his wraath and make his power known
suffer with long patience the vessels of
wraath prepared to destruction;

2. Exod. 20. 5. I the Lord thy God am a
gealous God visiting the sinne of the fa-
thers vpon the childzen vnto the thyrde
& fourth generation of them that hate
me.

Ephes. 2. 3. Among whome also we
al had our conuersation in times past in
the lustes of our flesh, doing such things
as

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as lyked our fleshe and myndes : and were the sonnes of wyath , as well as others.

Rom. 5. 14. But death reigned from Adam vnto Moyses, euen ouer them also which had not synned after the lyke manner of the transgression of Adam, which was the fygure of him that was to come.

The thirde Aphorisme.

BVt in them that are grown to full age, he obserueth or vseth two other vvayes , altogeather diuerse and contrarye one to the other : for hee vouchsaueith not some once this much fauour, as to heare any thing at all of Christe, (1) in vvhome alone is saluation: (2) But letteth them goe in their owne vvayes, and to make haste vnto assured destruction. (3) For such testimonies or vvittnesses of his Godhead, as hee hath left vnto them , are of force onelye thus farre , that they haue nothing to pretend or alleadge for their excuse, (4) yet through

No vocati-
on or call-
ing vnto
the gospell.

Some of the
reprobates
or of castes
are neuer
called vnto
the gosell.

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through their owne faulte, for asmuch as this their selfe same ignoraunce and slaggishnesse, in vvhich they are, is a punishment of that same corruption wherein they vvere borne. And truelie vvhatsoeuer they can see in matters touching God, by this light or rather darknesse of nature, albeit they dyd not faint in the middle of their race, yet it is such, as it can by no meanes be suffycient vnto saluation. (5) For it is necessarie vnto saluation that we know God not only as God, but also as a father in Christ, (6) the whiche secreete fleshe and blood doeth not reueale or open, but the Sonne him selfe, to those onelie vyhome he hath receaued of his Father.

Proues out of the word of God.

Mat. 1. 21. And she shall bring forth a sonne, and thou shalt call his name Iesus. For he shall saue his people from their sinnes.

Act 4. 12. Neither is there saluation in any other. For there is no other name vnder heauen which is geuen among

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among men, by which we must be saved.

Act 14. 16. Who in the ages that are ^{2.}
passed, suffered all pations to walke in
their owne wayes.

Rom. 1. 24. Wherefore also God gaue
them ouer vnto the lustes of their owne
hartes to vncleanesse, &c.

Ephes. 2. 11. Remember that you were
sometimes Gentyles in the flesh, which
were called vncircumcision, &c.

12. That you I say were at that time
without Christ, and were aliens from
the common wealth of Israell, & straun-
gers from the covenants of promise, &c.

Rom. 1. 19. For that which maye be ^{3.}
knowne of God is manifest in them, for
God hath shewed it vnto them.

Act. 14. 17. Albeit he hath not suffered
him selfe to be without witnesse, by doe-
ing good vnto vs, &c.

Act. 17. 27. That they should seeke
God, if peradventure they might finde
him by feeling, &c.

Rom. 1. 20. For his innuible things, or
his thinges which cannot be seene, that
is to saye, his everlasting power, and

v. i.

god.

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Godhead, are sene by the creation of the
wozld whylest that they are vnderstood
by the things that are made: so this end
that they should be vnercusable.

Rom. 2. 12. Whosoener haue sinned
without the lawe, shall perish also wyth
out the lawe, &c.

4. Rom. 1. 21. Because that when as they
knew God, yea they did not glozphe
God, nor gaue him thanks, &c.

22. When they counted them selues
wise, they became folkes.

5. Ioh. 17. 3. And this is euerlasting life,
that they know thee alone to be the true
God.

Ioh. 3. 36. He that belæueth in the sonne
hath euerlasting lyfe: but hee that be-
leueth not the sonne, shall not see lyfe
but the wrath of God abideth vpon him.

6. Math. 11. 17. All thinges are geuen me
of my Father, &c.

Math. 16. 17. Blessed art thou Simon
the sonne of Iona, because flesh and blood
hath not opened this vnto thee, but my
Father which is in heauen.

Ioh. 1. 13. Which are bozne not of blood,
nor

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not of the luste of the fleshe, nor of the
lust of man, but of God.

The fourth Aphorisme.

BVt of some the fall is (1) greater, (2) to
wyt, of them whome he vouchsaueth
indeede to haue the externall or out-
ward preaching of the word, (3) but they
being called, yet neither wyll nor can an-
swere, (4) for that they doo so please
them selues in their own blindnesse, that
they saie they see? vnto whome also it
is not geuen to imbrace the spyrite of
trueth, and to beleue. Therefore albe-
it their stubburnnesse be necessarie, yet
is it wylling or of their owne accorde:
(6) vwhereof it commeth to passe that
being bidden vnto the feast, they refuse
to come, (7) insomuch that the worde of
life is vnto them foolisnesse and a stum-
bling blocke, yea smallie, a deadly fa-
uour vnto death.

A calling
not effectus
all.

Sinne in the
reprobates
or of castes
is necessary,
that is such
as ca not be
auoyded,
but yet they
sinne vyl-
linglie and
vwytinglie.

*Proues out of the words
of God.*

Luk. 12. 47. But that seruaunt which
is, ii. knoweth 1.

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knoweth his masters will, and hath not prepared him selfe, nor done according to his wyll, shall be beaten with many stripes.

2. Math. 22. 14. Many are called but few are chosen.

Luk. 13. 34. Jerusalem, Jerusalem, which killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy Childezen together, &c.

Luke 19. 42. If thou haddest euen knowne, at least in this thy day, &c.

3. Ierem 7. 28. And thou shalt say vnto them, this is the Pation whiche hath not obeyed the voice of the Lorde theyr God. &c.

Prouerbs 1. 24. Because that I haue called, and ye haue refused, I haue stretched forth my hand, and there was none that gaue any heede.

4. Ioh. 9. 41. If you were blinded you should haue no sinne: but now you saye, we see, and therefore your sinne remaineth.

5. Ioh. 14. 17. What spirit of truth which
the

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the world cannot receaue, because it doth not see him, nor knowe him, but ye know him, because he remaineth with you, and wyll be in you.

Ioh. 12. 39 40. Wherefore could they not beleeue because Esaias hath sayd againe, he hath blinded their eyes and hath hardened their hearts, &c.

2. Thes. 3. 2. And that we may be deliuered from froward and euill men, for all men haue not sayth.

Math. 13. 11. For vnto you it is geuen to knowe the mysteries or secretes of the kingdom of heauen, but vnto them it is not geuen.

Math. 22. 2. The kingdom of heauen, is like vnto a certaine king which made a marriage for his sonne, &c.

Luc. 14. 15. A certaine man made a great supper, and called many, &c.

1. Cor. 1. 18. For the preaching of the crosse is in deede to them that perish, foolishnes: but vnto vs that are saued, it is the power of God.

23. We preach Christ crucified, vnto the Jewes a stumbling block, and vnto

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the Greekes foolishnesse.

2. Cor. 2. 15. For we are vnto God the
sweete sauour of Christ; in them that
are saued, and in them that perishe.

16. To the one we are the sauour of
death: and to the other we are the sauour
of lyfe, vnto lyfe.

The fift Aphorisme.

THERE are others besides these, whose
vnderstanding he styrreth vp to per-
ceyue and belecue the things which they
heare: (1) But this is wrought by that ge-
nerall faith, wherewith all the Deuyles
also being indued, doo notwithstanding
tremble.

Proues out of the word of God.

Iam. 2. 19. Thou beleeuest that there
is one God, thou doest well: the Deuyles
also beleeue, and tremble.

The sixt and seuenib Aphorisme.

LAST of all, they vvhiche are of all
men moste vnhappie, doo also clyme
the

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the hygher, that they maye haue the greater fall, (1) for by the benefite of a certaine grace they are entred thus farre, that they are also somewhat mooued to tast of the heauenlie gift, (2) in so much that for a tyme, hauing receyued the seede, they doo seeme to bee planted in the Church of God, (3) and doo also shewe vnto others the vvaie to saluation. But this is certaine that, that spirite of adoption, (4) vvhich vver saide to bee proper vnto them vvhich are neuer caste forth, (5) and vvhich are vvritten in the secreete of the people of God, was neuer communicated or imparted vvith them, (6) for if they vv ere of the elect or chosen, they shoulde doubtlesse remaine with the electe or chosen.

All these therefore, (7) because necessarylie, but yet voluntarylie, or vvyllynglie, as they vvho are vnder the kingdome of synne, (8) doo turne awayne vnto their vomytte, (9) and fall from fayth, and are therefore pulled vppe by the roote, to bee caste into the tyre. They are forsaken (I saye) of
H.iiii, God?
The cause vvhy some of the resprobates or ofscalles, vvvhich seemed for a time to bee of the Church of god, are synallie

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destroyed, is God? (10) vvhich being moued with his
their vvil- owne wyl, the which no man can with-
ling depar- stande, (11) and with their corruption
ture from and wickednesse notwithstanding, (12)
that state doeth harden them, maketh fatte they
yvhich be- heart, stoppeth their eares, synallie blind-
fote they- deth their eyes, (13) and for the perfor-
yvere in, mance of this thing, vseth partlie their
vnto vyces owne euill lustes, wherevnto hee ge-
kednes and ueth them vp to be gouerned, (14) part-
sinne. lie by that same spirite of lying, which
The means vseth in har- keepeth them bound in chaines, to wyt,
which God dening the because of their corruption, out of the
vseth in har- which, as out of a certaine spring, there
dening the- ysflueth out a continewall streame of in-
discauses, v- fidelitie or vnbeleefe, ignorance, and
iniquities: (15) vvhich it commeth to
passe that they hauing made shipwrack,
as touching saith: can neuer escape the
daye appointed for theyr destruction,
(16) that God maye be glorified in their
iust dampnation.

Proues out of the word of God.

Heb. 6. 4. It is impossible, that
they which haue bene once lightened,
and

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and haue tasted of the heauenlie gyfte,
and haue bene made partakers of the
holie ghost.

5. And haue tasted of the good worde
of God, and of the powers of the worlde
to come.

6. If they fall a waie, shoulde be re-
newed againe by repentaunce: as who
haue crucified againe vnto them selues
the sonne of God, &c.

Act. 8. 13. And Simon also him selfe
beloued: and being baptized, abode
with Phillip, &c.

Math. 13. 24. Reade the Parable of
the Sowter.

Act. 1. 16. Men and brethren, this
Scripture must needs haue bene ful-
filled, which the holie ghost foretolde,
by the mouth of Dauid, as concerning
Iudas, &c.

17. For he was numbed with vs, and
had obtained part of his ministerie.

Ioh. 6. 37. Whatsoeuer my Father ge-
ueth mee, shall come vnto mee, and him
that cometh vnto mee, I cast not away.

Ezec. 13. 9. And mine hande shall be
vpon

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vpōn the Propheets that ſee vanity, and diuine lyes : they ſhall not bee in the aſſemblye of my people, neither ſhall they be wꝛitten in the wꝛiting of the houſe of Iſraell, &c.

6. 1. Ioh. 2. 19. They went out from vs, but they were not of vs : for if they had bene of vs, they would doubtles haue continued with vs, &c.

7. Ioh. 8. 34. Verily, verily I ſay vnto you, whoſoeuer committeth ſinne, is the ſeruaunt of ſinne.

Rom. 5. 12. Therefore like as by one man ſinne hath entred into the world, and by ſinne death : and ſo death went ouer all men, in as much as al men haue ſinned.

Rom 6. 20. For when as ye were ſeruauntes of ſinne, ye were freed from righteouſneſſe.

Rom. 7. 14. We know that the law is ſpiritual, but I am carnall or fleſhly, ſould to be ſubiect vnto ſinne.

Rom 8. 7. Because that the vnderſtanding of the fleſhe is enmitie againſt God.

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God. For it is not subiecte vnto the lawe of God, neyther in deede can bee.

2. Pet. 2. 22. But it happeneth vnto the, PROV. 26. 17
which is wont to be sayd in the prouerb, 8.
the dogge is turned againe vnto his bo-
myt, and the sow that was wasshed, to
bye wallowing in the myze.

1. Tim. 4. 1. For the spirit sayth plain-
ly, that it shall come to passe that in the 9.
latter times some shall fall from the
sayth, geuing heede vnto disceaining spi-
rites, and vnto doctrines of Deuyls.

Math. 12. 43. Read the parable of the
seuen spirites.

Rom. 9. 19. Thou wilt then say vnto 10.
me, why is he yet angry? For who hath
withstood his will?

2. Thes. 2. 6. Whose comming is by the 11.
working of Satan, with al power, and
signes, and lying wonders.

10. And wyth all deceit of vnrighte-
ousnes in them that perish: for that
they haue not receaued the lorie of the
truth, that they might be saued.

And

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11. And therefore God shall send them strengthe of disceyuing, that they should beleue lyes.

Ioh. 3. 19. And this is the condemnati-
on, that light is comen in the worlde,
but men haue loved darknes more then
light: becausetheir woakes are euyl.

12. Esa. 63. 17. Wherefore hast thou O
Lorde made vs to go astraye from thy
wayes: thou haste made our hearte go
backe from thy feare.

Exod. 4. 21. See that thou do all the
wonders befoze Pharaoh, which I haue
put in thine hande: and wyll harden his
hearte, that he shall not let the people
goe.

¶ There are also moe places vyhiche
we haue rehearsed aboue. Chap. 2.

Aphorisme. 1.

Esa. 6. 10. Harden the hearte of this
people and make his eares heauy, and
daube his eyes: lest happily he should
see with his eyes, and heare with his
eares, and his heart should vnderstand,
and when he is conuerted, there should
bee

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his healing vnto him.

Rom. 11. 32. For God hath shut vp all men vnder disobedience, that he might haue mercy on all.

Exod. 8. 32 And Pharaoh hardened his hearte this time also, and let not the people, &c.

Psal. 95. 8. Harden not your heartes as in Meribah, as in the day of Massah in the wilderness.

Act 7. 41. And God turned him selfe away, and gaue them vp into the service of the host of heauen, as it is wzitten in booke of the prophets.

Rom. 1. 29. Wherefore the Lord gaue them ouer vnto filthy lustes.

2. Reg. 22. 23. Now therefore beholde the Lord hath put a spirit of lying in the mouth of al thy Prophets, and the Lord hath spoken euil vpon thee. 14.

Ioh. 1. 3. 2. The Deuyll put in the heart of Iudas, to betray Iesus.

2. Cor. 4. 3. 4. But if our gospell be hidde, it is hidde in them that perish: in whome the God of this worlde hath blinded their mindes, that is to say, in the
the

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the Infidelles or vnbelievers, that the
lyght of the glorious gospels of Christ,
who is the Image of God shoulde not
shine vpon them.

2. Tim. 2. 26. And that being escaped
out of the snare of the Deuyl, by whome
they are kept prisoners, they might re-
ceyue health of minde to his will.

15. 1. Tim. 1. 19. Hauiing sayth and a good
conscience, which some haue put away,
and as concerning sayth, haue made
theym selfe wacke.

Prover. 16. 4. God hath made al things
for him selfe, yea, euen the wicked man
for an euill daye.

16. Exod. 9. 16. And truely for this cause
haue I ordayned thee, that I might
shew vnto thee my power, and that they
shoulde declare my name in the whole
earth.

Rom. 9. 21. Hath not the potter power
ouer the clay, to make of the same lump
one vessel vnto honour, and an other to
dishonour?

22. What and if God willing to shew
forth his wrath, and to make known
his

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his power, suffered with much gentle-
nesse the bestelles of wyath, prepared to
destruction?

The sixt Chap.

*Of the laste and full execution or per-
forming of the counsell of God, both
in the chosē, and also in the of-
castes.*

The first Aphorisme.

FOR asmuch as God is verie righteous-
nesse it selfe, it is meete that he should
saue the ryghteous, and condempne
the vnrighteous. (1) But they onelie a-
mongste men are righteous, vwho be-
ing vnyted and grafted in Christe by
faith, yea, and also rooted in him: and
being made one bodie vvith him, (2) are
in him and by him iustified and sancti-
fied, that is, made righteous and holie.
VVhereby it is proued, (3) that the lyfe
wherevnto they are ordained to the glo-
rie

The full
performing
of the iudge-
mentes of
god.

VWho are
righteous.

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rie of God, doeth by a certaine right ap-
pertaine vnto them onelie.

Proues out of the word of God.

Ioh. 17. 21. That all may be one, as
thou ffather arte in me, and I in thee,
that they also maye be one in vs: that
the worlde maye beleue that thou hast
sent me.

Rom. 9. 5. For if being planted with
him, we haue growne in the likenesse of
his death, euen so shall we growe in the
lykenesse of his resurrection, or rysing
again.

Col. 2. 7. Rooted and buylt in him,
and stablished in the faith, as ye haue
beene taught, abounding therein with
thankes geuing.

1. Cor. 10. 16. The cuppe of blessing
which we blesse, is it not the commu-
nion of the blood of Christ? The bread
which we breake, is it not the commu-
nion of the bodie of Christ?

Rom. 8. 30. And whome he hath pre-
destinated or foreordained, these also
hath he called: and whome he hath cal-
led,

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ed, those also hath bee iustified or made
righteous: And whome he hath iustified
or made righteous, those also hath hee
glorified.

1. Cor. 1. 30. But ye are of him in Christ
Jesus, who of God is made vnto vs wis-
dom, and righteousness, and sanctifica-
tion, and redemption.

2 Cor. 1. 5. Wherefore it is God that
hath created vs for this thing, who also
hath genen vs the earnest of the spirit.

Rom. 6. 23. And that he might make
knowne the riches of his glory towards
the vessels of mercy, whiche hee hath or-
deyned vnto glory.

Rom. 3. 25. Whome God hath set forth
to bee an ap peasement though sayth in
his blood, to declare his righteousness,
by the forgiveness of the sinnes that are
passed:

29. Through the patience of God, to
shewe at this time his righteousness
that he myght bee righteous, and a ma-
ker righteous of him, which is of the
faith of Jesus.

Eph. 1. 5. Who hath foreordayned he

3.1.

whome

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whome hee would adopte or chose vnto
sonnes through Iesus Christ in him
selfe, according to the good pleasure of
his will:

6. To the praise of his glorious grace,
wherewith he hath freely made vs accept-
table or to be lyked of in that beloued.

The seconde Aphorisme.

AND contrariwise, they that remaine
in the pollution or fylthinesse and

* Hee meaneth Infants, vvhich although they die before they commit any euill sinne, yet are they from their mothers wombe defiled with original sin, which is enough to condemne them.

death of Adam, are worthelie hated of
God, that they maie bee damned by
him, * those not being so much as once
excepted, which haue died before that
they coulde sinne after the lykenesse of
Adam, that is to saie, in acte or deede.

Proues out of the word of God.

Rom. 5. 14. But death reigned from
Adam vnto Moyse, ouer those also
which had not sinned after the lykenesse
of the transgression of Adam, which
was the figure of him that was to come.

Eph. 2. 3. Amongest whome also we
in times past had our conuersation in
the

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of lustes of our flesh, doing such things
as liked our flesh and thoughtes, and
thereby nature the sonnes of wrath, as
well as others.

Ioh. 3, 36. He that belaueth not the
sonne, shall not see lyfe: but the wrath of
God remaineth vpon him.

The thirde Aphorisme.

Both these executions or persour-
minges of the iudgementes of God,
are brought to passe by three degrees, as
well in the one as in the other, whereof
the fyrst hath beene by vs declared al-
readie. For as touching the electe or
chosen, (1) the verie selfe same moment
that they haue receyued the gyfte of
lyfe, after a sort they haue passed from
death to lyfe, (2) a sure pledge whereof
they haue. But this their lyfe is alto-
gether hydde in Christ, vntyll such tyme
as that first death set them one degree
forewarde, (3) by which death the soule
being loosed from the chaynes of the
bodie, entreth into the ioye of his
lorde,

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(4) Finally

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(4) Finallie at the daie appointed for the iudgemente of the quicke and the dead, vwhen as this corruptible shall put on immortalitie, and God shall be all in all, then shall they at length in presence see his Maiestie, and shall inioye that vn-speakeable ioye, vvhiche vvas prepared for them from euerlasting, to wit, a rewarde due vnto the righteousness and holinesse of Christ, vvhich vvas deliuered for their sinnes, and raised againe from the dead, for their iustification or righteous making, by whose power and spirite, they haue vwalked from faith to faith as by their vvhole life shall plainly appeare.

Proues out of the worde of God.

1. Ioh. 5. 24. Verily, verily, I say vnto you, he that heareth my worde, and beleeueth him that sent mee hath euerlasting life, & shal not come vnto condemnation: but hath passed frō death to life.

2. Cor. 1. 22. God hath sealed vs, and hath geuen the earnest of the spirite in our hartes.

2. Cor. 5. 5. Forouer it is God who hath

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hath created vs for this thing, who also hath geuen vs the earnest of the spirit.

1. Cor. 1. 4. I thanke my God alwayes on your behalfe, for the grace of God which is geuen you in Christ Jesus:

5. That in all things ye are made rich in him, in all kinde of speech, and in all knowledge.

6. According as the testimony or witness of Jesus Christ hath bene confirmed in you.

7. So that you are not destitute of any gifte, waiting vntill our Lorde Jesus Christ be revealed.

8. Who shall also confyrme you vnto the ende, &c.

Rom. 8. 24. For we are saved by hope. And hope if it bee seene is no hope. For that which a man seeth, why should he hope for?

25. But if we hope for that which we see not, we wait for it by patience.

Eph. 1. 13. In whome also after that you haue beloued, ye are sealed with that holy spirit of promise,

17. Which is the earnest of our inheritance

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herifance, vntyl that we are set at liberty to the praise of his glory.

Rom. 5. 2. By whom also we haue entrance through faith into this grace, by which we stande, and reioyce vnder the hope of the glory of God.

3. Luc. 23. 43. Verely, verely, I say vnto thee, this daye shalt thou be with me in paradise.

Math. 22. 31. And concerning the resurrection or rising againe of the dead, haue you not read what is spoken vnto you of God, saying.

32. I am the God of Abraham, and the God of Isaac, and the God of Iacob: God is not the God of the dead, but of the liuing.

Luk. 16. 22. And it came to passe that the beggar died, and was carried of Angels into Abrahams bosom.

Phillip. 1. 23. For I am in a strait on both sides, desiring to go hence and to be with Christ: for that is best of all.

4. Act. 3. 21. Who must be contained in heauen vntill the times of the restoring of all things, which God hath forespo-

ken

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ken by the mouth of all his holy prophets since the world beganne.

Rom. 8, 21. And the creatures themselves shall be deliuered from the bondage of destruction into the liberty of the glory of the sonnes of God.

Luke. 1. Cor. 15. In the whole chapter.

2. Cor. 5, 10. For all we must appeare before the tribunal or iudgement seat of Christ, that every man may receive the things which he hath done, in his body, according to that he hath done, whether it be good or euill.

Rom. 14, 10. For we shall all appeare before the iudgement seat of Christ.

Math. 25, 34. Then the King shall say to those that shall be on his right hande, come ye blessed of my Father, possesse the kingdom prepared for you from the laying of the foundations of the world.

The fourth Aphorisme.

NOW contrariwise (1) the reprobates In the
or scastes being conceyued, borne, or called
and brought vp in sinne, death, and the
wrath of God remayning vpon them, (2)
when as they go out of this world, do fall

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into

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into another gulfe of destruction, they
soules being throwne headlong into an
euerlasting horroure or trembling, (3) vn-
tyll that daie, when as their bodie and
soule being ioyned togeather againe,
they shall goe into that euerlasting fire,
prepared for the Deuyll and his An-
gelles.

Prunes out of the worde of God.

1. Psal. 51. 7. Beholde, in iniquity was
I bozne and in sinne hath my mother
conceyued mee.

Ioh. 3. 36. He that belongeth not the
sonne, shall not see lyfe, but the wyath
of God remaineth vpon him.

Rom. 5. 12. Wherefoze lyke as by one
man sinne hath entred into the world;
and by sinne death: and so death hath
gonne ouer al men, in that al men haue
sinned.

Rom. 7. 14. For we knowe that the law
is spiritual: but I am carnall or fleshy,
soulde to be subiect vnto sinne.

Eph. 2. 3. Amongst whome also we
some times had our conuersation in the
lustes

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lustes of our flesh, doing the things that liked our flesh and thoughtes: and were by nature the sonnes of wrath as well as others.

Luck. 16. 23. And being in hell, lyfting up his eyes, when as hee was in tormentes, he saw Abraham a far of, and Lazarus in his bosome:

24. When he crying sayde: Father Abraham take pity vpon mee, and sende Lazarus that hee maye dyppe the typpe of his fynger in water, and coole my tongue, because I am tormented in this flame.

Math. 25. 41. When he shall also say to those which shall be one his left hand. ye cursed, departe from mee into euerlasting fire, which is prepared for the Deuyll and his Angels.

The fyfte Aphorisme.

After these two vvaies then, and the same being cleane diuerse one from another, shall the last ende of the iudgements of God, laie open his glorie vnto all men: as who in his electe or chosen

JA.

The glorie hath of God.

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Most excee
ding iust &
mercifull.

hath declared him selfe to bee both most exceeding iust and also most exceeding mercifull: to wyt, iust in that hee hath with greatest seueritie, or sharpnesse punished all the sinnes of his chosen in the person of his sonne, and hath not receyued them into his fellowship, before that hee hath fullye and whollie made them righteous and holie in him: and in this infinitelie, or without ende mercifull, that hee hath purposed to chose them free in him selfe: and afterwarde as he purposed, hath free in adopted them in his sonne: to wyt, by calling, iustifying and glorifying them, that faith coming in between, the which he (being moued with like gentlenesse) hath graunted vnto them. Now on the other parte, which concerneth the reprobates or ofcastes, their corruption and vnbeleefe, with the fruites springing from the same, and the testimonie or vvytnesse of their owne conscience shall so reprove them, that albeit they vvressele neuer so muche against it, yet God his exceeding iustice in their iust condemnation, all men

Most ex
ceeding iust

appe-

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approoving it, maie appeare.

The seuenth Chap.

What waie this doctrine maie profitablie bee openlie set forth and taught.

HAVING declared the summe of the doctrine it selfe, there remaigneth that we shewe what we thinke is essentiallve to bee observed or marked in the preaching and also peculiyar applying of it. For where as it seemeth to many to be so harde, that they ste from it as from a rocke, this is to be attributed, or given partly to the lewdnesse and arrogancie, or pryde of men: partly also to the lacke of foresyght in some, which goe about to open these secrettes vnadvisedly, and without any choyce: and finally, to the vnskylfulnesse of some, which knowe not orderly to apply vnto them selues the thinges, which otherwyse are faithfullie and truely declared.

The cause why this most necessarie and comfortable doctrine of god his election seemeth to many to be so hard and straunge.

There

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Therefore as concerning those first, which sinne of mallice, it belongeth vnto God alone to amend their fault, which doubtles he hath allwayes done in his time, and wyl lyke wise do hereafter in those, who me in the ende he hath purposed to haue mercy on: and as for the others which abide stubborne and stiff in their wickednesse, there is no cause why we should be so moued either with their number or auctoritie, that God his truth should be dyssembled. Nowe as touching the others, these things I had, which I thought needeful to be obserued or taken hede of, in the preaching and setting forth of this mystery or secrete.

Vvee must not feare to viter Gods trueth, because either of the number or authoritie of the obstinate and stubborne.

A choyce in matter and wordes.

Curious and vaine questions in this doctrine especially so be avoided.

First that, as in other poyntes (1) so especially in this secrete of predestination or foreordaining, they diligently take hede least in streede of the plaine truth of God they bring vaine and curiose speculations, which they must needs do, who, to make these hidde iudgements of God to agree with mannes braine, do not onely distinguish or make a difference betwene the foreknowledge and

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and the purpose of God, as it is altogether needfull for to doe, but do also separate or sever them: or else do imagin a naked & idle permission or sufferance: or else make a double purpose of God: from which errors, when as they must needs fall into other endlesse and sonde errors, they are partly constrained to denye such thinges as doe wholly cleave fast together, partly also they doe inuent both folishe and many darke distinctions or differences, in the which the farther they wade, the more doe they entangle them selues, so that they can neuer get out of these Labyrinthes or mazes. These therefore must be diligently taken heede of, in this argument especially, than the which none other is more meete in the Church of God, to be purely and sincerely, or vncorruptly taught. Moreover, that there be no kindes of speaking, so farre as may be, (for, for teaching sake, we maye sometimes godly and religionly adventure some thing) vsed, which are straunge to the scriptures, and that such as come

Such maner
of speeches
as are vnu-
suall in the
scriptures,
ought as
much as
maye bee, to
be refrained
sic m.

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to hand in the word of God be expounded with an apt interpretation, lest some ignorant person take any occasion of offence.

A choice in
persons.

Also (2) there must be great regards had of the Auditours or hearers, where in againe we must make a difference betwene the craftye and the simple, betwene those that are wilfully ignorant, and them that are taken with simple ignorance, and such as is vsuall vnto man. (3) For vnto the one the Lord is wonte playnly to denounce or threaten the iudgement of his father, (4) and the other we must leade by little and little vnto the knowledge of the truth. This also in this case must be looked vnto, that we haue not so much regard of the weake, that why, lest we haue care of them we take no keepe of others: of which wisdom we see notable examples in Paule, especially in the Epistle to the Romanes, Chap. 9. 10. 11. 14. and. 15.

Also that, vnlesse some verie great reason let them, they goe by from the lowest

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lowest degræs vnto the hyghest, as
Paule doeth in the Epistle to the Ro-
maines, (which is the Method or order-
lie manner of teaching of all Divi-
nitie) but procedeth from the lawe
to forgiveness of sinnes, and from
thence by litle and litle, vnto the
highest degre: or that they stave in
that whiche shall be moſte fyttest for
the place of Scripture, whiche they
haue taken in hande to handle, rather
then to come downe from the hygh-
est degre vnto the lowest. For the
brightnesse of God his Maiestie sodain-
lie offered, is wont mightilie to stryke
the eyes, in so muche that afterwarde
they are dyrryue in beholdinge other
thinges, vnlesse they haue bene vsed a
long season, and oftentimes to beholde
that lyght.

Whereouer, whether they goe vp
from the lowest vpwordes, or contra-
rywise come downe from the hyghest
downewordes, you must take hede
that you runne not out from one ex-
treme vnto the other, ouerpassing the
myddes,

Howe vvee
must goe
forevvard.

The middle
causes are

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not to bee
vwithout
great confis-
deration o:
uerpassed.

midder, as for example from purpose to
saluation, and much more from saluatiō
to purpose, also from purpose to damp-
nation, or contrariwise, ouerhipping by
nearer causes of the iudgement of God:
(5) vnlesse peraduenture you haue to doe
with open dyspysers of God, whome it
anayleth not once to teache, saue that
they maye bee strōken with the iudge-
ment of God, that there can bee no iust
suspicion of offence.

Howe this
doctrine is
to bee ap-
plied.

Furthermore, this doctrine must ne-
uer bee in such sort set forth, that it bee
applyed to any person seuerally, albeit
some be otherwyle, eyther to bee com-
forted or rebuked then othersome, (6)
vnlesse peraduenture some Prophete
of God bee admonished by some peculy-
ar word from God: which notwithstanding
is not rashly to bee beleued, for as
much as it commeth to passe out of or-
der, or not ordinarily.

Howe the
Ministers
must deale
vwith trou-
bled con-
science.

But in visityng the sicke, and in fa-
mylyar admonitions, it seemeth to bee
the duetie of the Minister, so farre as he
maye, to comfort the conscience of the
troubled,

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troubled, wth the declaration of elec-
tion : and contrary wise to strike those
that are obstinately wicked and disobe-
dient wth that fearefull iudgement of
God, but yet so that they keepe some
measure, & refrayne from that last sen-
tence whereunto is added no condition.
For this iurisdiction pertaineth vnto
God alone.

Prove out of the word of God,

Math. 28. 18. Go therefore and teach
all nations, baptising them, &c.

20. Teaching them to keepe all those
things, which I haue commanded you.

2. Tim. 2. 23. Foolish and vnlearned
questions put away, knowing that they
breed strifes.

2. Tim. 2. 15. Study to shewe thy
selfe approued vnto God, a workeman
that needeth not to be ashamed, and
which can denie the worde of truthe a-
right.

Math. 23. In the whole chapter.

Ioh. 8. 44. You are of your Father

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the

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the Deuyll, and therefore you wyl full
fill the lusses of your father.

Ioh. 9. 41. If you were blynd you
should haue no sinne, but now you say
we see, and therefore your sinne remaineth.

Ioh. 10. 26. But ye heldeue not, for ye
are not of my shepe, as I haue tolde
you.

Luk. 20. 46. We ware of the Scribes
whiche desire to go in long robes, and
long gratyngs in the markets, and the
highest seates in the Synognes, and
the chiefe roumes at feastes.

47. Whiche deuotoze widowes
houses, and vse long praers for a shew:
these shall receyue the greater iudgement.

Math. 23. 38. Behold your house is
lefte vnto you desolate.

4. 1. Cor. 3. 2. I haue genen you mylke
to drinck, and not strong meate, for ye
were not yet able to beare it, neyther
yet now are ye able.

Rom. 14. 1. Him that is weake in the
fayth, receyue vnto you, but not for con-
trouersie.

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trouersies of disputations.

Ioh. 8. 33. They answered him, we are the seede, of Abraham, and were neuer bond to any man, howe sayest thou then that we shall be made free.

34. Iesus answered them, verily, verily I saye vnto you, he that committeth sinne, is the seruauant of Sinne.

Phyllip. 3. 2. Beware of dogges, beware of euyl workmen, beware of concylion.

1 Tim. 6. 3. 4. If any man teache contrary doctrine, and consenteth not to the wholsome wordes of our Lorde Iesus Christ, and to the doctrine which is according vnto godlynes, he is puffed vp, knowing nothing, &c.

Gal. 5. 12. I would to God also that they were cut of which trouble you.

2 Tim. 4. 14. Alexander the copper smith hath done me much harme: the Lorde rewarde hym according to his deedes.

Ioh. 6. 64. But there are some of you which beloeue not. For Iesus knewe
A. 11. from

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from the beginning, who they were
which beleued not, and who should be
tray him.

Ioh. 8. 24. Therefore I sayd vnto you
that you should dye in your sinnes. For
vnlesse ye beleue that I am he, you shall
die in your sinnes.

The eyght Chap.

*Howe euerie severall person maie ap-
plie with some profite this generall doc-
trine to himselfe.*

The fyrst Aphorisme.

THEY that teache that man his saluati-
on is grounded vpon vvorkes, eyther
vvhollie, or in any parte, (1) it is mani-
fest that they doo vtterlie ouerthrowe
the gospel of God. But they that teache
free iustification or righteous makinge
by faith, they stae vppon a sure founda-
tion, (2) but yet in suche sort that they
laie

The doc-
trine of
faith is vns
profitable
if it be sepa-

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laie vnder faith the euerlasting purpose rated from
of God , vvherein finallie both Christ election.

him selfe, (3) and also the Apostle following his steppes, doeth rest and staie.

(4) For vvhen as perceiuraunce or continuaunce of faith is required vnto saluation, to vvhat purpose haue I faith, (5) if I be not certaine of the gift of perceiuraunce or continuaunce to the ende?

And yet is there no neede to feare least this doctrine shoulde make vs negligent and dissolute or carelesse. (6) For this peace of conscience, whereof we speake, doeth greatlie differre from foolishhe securitie or carelesnesse, and he that is the sonne of God, (7) for asmuch as hee is ledde by the spirite of God, vvill neuer take occasion of slouthfulnesse, by the consideration of God his benefites.

peace of
conscience
dependeth
vpon pre-
destination.

Therefore if this doctrine bring but this one fruite, that by the aide thereof vve maie learne to strengthen our faith against all thinges that happen, it is manifest that the chiefe grounde of our saluation is ouerthrowne by them, vvich because they measure God after the

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small measure of their braine, doo op-
pugne or reason against this Article of
Religion.

Proues out of the word of God.

1. Gal. 2. 21. I do not make voyde the
grace of God: for if righteousness bee by
the lawe, then hath Christ dyed wthth
out cause.

Rom. 11. 6. And if it be of grace, it is
not now of wo^rkes: or else were grace
no mo^re grace; but if it be of wo^rkes, it
is no mo^re grace: for else were wo^rke
no wo^rke.

2. Ioh. 6. 44. No man can come vnto me,
vⁿlesse my father, which sent mee draw
hym: and I wyll rayse hym vp at the
last day.

45. It is w^ritten in the P^rophetes,
And they shall bee all taughte of God,
whosoever therfore hath heard of my
Father, and hath learned, commeth vn-
to mee.

3. Rom. 8. 29. For whome he hath fore-
known, those hath he foreordayned,
that they myght bee made lyke vnto the
image

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image of his sonne, that he myght be the first borne amongst many brethren.

30. And whome he hath foreordained those also hath he called, &c.

Take the same Epistle Chap. 9. 10. and. 11.

1. Cor. 2. 10. But God hath reueled, or opened those thinges vnto vs by his spirit. For the spirit searcheth al thinges euen the depthes of God.

Eph. 1. 4 As he chose vs in him before the foundations of the world were laid, that we might be holy and vnblameable before him by loue.

5. Who foreordained vs whome he woulde chose vnto his sonnes through Iesus Christ in him selfe, according to the good pleasure of his will.

2. Tim. 1. 1 According vnto the promise of lyfe which is in Christ Iesu.

9. Who hath saued vs, and called vs wth an holy callinge, not according to our woorkes, but according vnto his purpose and grace, whiche was geuen vs in Christ before the tymes of the world.

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1. Pet. 1.2. Chosen accordyng to the
fozeknowledge of God the Father vnto
sanctification of the spirite, &c.

4. Mat. 10.22. And ye shall be hated of
all men for my names sake, but he that
abydeth vnto the ende, shall be saued.

Luk. 21.19. But possesse your soules
by your patience.

Rom. 2.7. To them that continue,
glozy and honour, and immortallitie of
well doing, that is, to them that seeke e-
uerlasting lyfe.

5. Ioh. 6.37. Whatsoener my Father
geueth me, commeth vnto me: and him
that commeth vnto me, doe I not cast
forth.

39. This is the will of my Father,
that whatsoener he hath geuen me, I
should lose nothing of it.

Ioh. 10.28. I geue vnto them euer-
lasting lyfe, and they shall neuer perishe:
neither shall any plucke them out of my
hande, &c.

Ac. 13.48. They belæued, as ma-
ny as were ordayned vnto euerlasting
lyfe.

Rom. 8.

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Rom. 8. 30. Whome he hath iustified,
those also hath he glorified.

39. No thing created can separate vs
from the loue of God, which is in Christ
Iesu our Lord.

2. Tim. 2. 19. But the foundation of
God remaineth sure, hauing this seale,
the Lord knoweth who are his.

1. Ioh. 2. 19. They went out from vs,
but they were none of vs: for if they had
bene of vs, they would doubtles haue
taryed wyth vs.

Rom. 5. 1. Being therefore made right- 6.
eous by fayth we haue peace towards
God, through our Lord Iesus Christ.

5. And hope doth not make ashamed,
because the loue of God is shed abroad
in our heartes, by the holy ghost, which
is geuen vnto vs.

Math. 5. 2. Be gladde and reioyce,
because your rewarde is great in hea-
uen.

Rom. 8. 14. For as many as are led 7.
by the spirit of God, are the sonnes of
God.

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The seconde Aphorisme.

NOwe this is the vvaie to applie this doctrine, The vvorkes of God, euen the verie laste of them, are such, that a man can not iudge of them, but after twoo sortes, to wyt, either after they are paste, or else by the disposition of the seconde causes, vvhich by long vse hee hath knowne to portende or geue a token of some certaine ende, as is woont to come to passe in thinges that fall out naturallie, in vvhich notwithstanding, men are vvonderfulle dymme sighted.

2. Cor. 2. 14.

Therefore in this point, that is of all other most hard, it is no maruaile though the iudgement of man bee driven into suche a narrowe straite, that hee cannot but in this order vnderstande vvhat is determined of him in the secreete counsell of God. And now because this whole iudgement consisteth, or standeth in the obseruation, and marking of those causes, vvhich do exceede or passe all power of nature, vvee must needes flee some vvhither else, to vvyt, to the sentence of God set forth in his worde, which wher-
as

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as it is in infinite pointes, more certaine
then all man his coniectures or gesses, it
doeth no doubt bring vs also a more cer-
taine iudgement.

(1) The Scripture therefore beareth Howe a sure
vvitnesse of
our election
maie bee
had. that whomeſoeuer God hath
Predestinate or foreordained in his eter-
nall purpose, to adopte or chooſe vnto
ſonnes through Ieſus Chriſt in him ſelf,
the ſame alſo at the time appointed are
ſo effectually called, that they heare and
inbrace the voice of the caller: by which
faith being made righteous and holie in
Chriſt, (2) they muſt alſo neceſſarily bee
glorified.

VVylt thou therefore who ſo euer
thou art, be aſſured of thy Predeſtinati-
on or foreordaining, and ſo conſequent-
lie of ſaluation which thou lookeſt for,
againſt all the aſſaultes of Sathan: bee aſ-
ſured, I ſaie, not vvith doubtfull con-
iectures, and ſuche as are gathered out
of man his braine, maye vvith ſuche
as are no leſſe certaine and ſure, than if
thou haddeſt gone vppe into heauen it
ſelfe, and vnderſtoode that ſecret decree
from

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from the verie mouth of God : Take dilligent heede that thou beginne not at that highest degree: for else it wyl come to passe, that thou vvilt not bee able to abide the exceeding great brightnesse of God . Beginne therefore at the lowest degrees, (3) and vvhen thou hearest the voice of God soundinge in thine eares and minde , vvhiche calleth thee vnto Christ the onelie mediatour, consider by litle and litle, and search diligentlie, (4) vvwhether thou be iustified and sanctified, that is, made righteous and holie, by faith in Christ, for these are the effectes by the vvhich faith, the very cause of the in deede is knowne. And this thou shalt know, (5) partlie by the spirite of adoption crying vvithin: *Abba*, Father: (6) partlie also by the power and vvorking of the same spirite in thy selfe: namelie if thou feele, and also indeede shew, that although sinne doo dwell in thee, yet it doeth not raigne in thee. For vvwhy? Is not the holie ghost hee , vvhich maketh that vvee doo not purposelie let lose all the raines vnto vngodlie and vvicked lustes,

By vvhat
tokens true
faith maie
be knowne.

The effectes
of the holie
ghost in the
elect.

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Iustes, as they vse to doo vvhose eies the Prince of this vvorlde hath blinded: for else vvho moueth vs vnto praier, albeit being neuer so colde and lyther? VVho stirreth vppe in vs those vnspeakeable sighes and gronings? (7) vvho after that vvee haue sinned, and that sometimes vvitlinglie and vvillinglie, engendereth in vs that hatred of the sinne that vvee haue committed, yea and that not for feare of punishment, but because that vvee haue offended our moste mercifull Father. (8) VVho, I saie, beareth vs vvitnesse, that our sighinges are hearde, and mooueth vs herevnto, that vve dare boldelie call God, our God, and also Father, even after that vvee haue offended him? (9) Is it not, I praie you that spirite, vvhome vvee haue freelie receaued, being freelie geuen for a sure pledge of our adoption? Nowe if vve maie gather faith by these effectes, it remaineth that vvee vv ere called and drawne effectual- lie, and by this calling againe, the which vve haue shewed to bee proper vnto the sonnes of God, is that vv hich vve seeke

The efficacye or vertue of our calling is vnderstoode by faith, and by our calling, our predestination, or fore-
for ordaining.

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for throughlie vnderstoode, to wyt, that we are therefore geuen vnto the Sonne, because in the euerlasting counsell of God, vvhich he hath purposed in him selfe, wee were predestinated or foreordained, whome hee woulde adopt in his Sonne. (10) VVhereof finallie ensueth, when as wee are predestinate or foreordained by that most stedfast wyl of God, which is grounded onelie vppon it selfe, (11) and that no man can plucke vs out of the hande of his sonne, and that continuance in faith is necessarie vnto saluation, that the expectation or hope of our continuance, and so consequentlie of saluation is also certaine, so that it is vngodlinesse any more to doubt of it.

There is
certaine
hope in the
chosen of
continuance
and saluati-
on.

The doctrine of predesti-
nation ouer
throweth
vaine secu-
ritie or
carelesnesse.

So farre of therefore is it, that this doctrine shoulde make vs slouthfull and careles, (12) that contrarie this alone doeth open an entrie vnto vs, to searche the verie depthes of God by his spirite, and also to vnderstande them: as the Apostle doeth plainelie witnesse, that when as wee knowe them (13) (and vvee knowe

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knowe them onelie but in parte, so long
as vvec lyue heere,) (14) so that vvec
must fight daylie against distrust, vvith
heauenlie armour) (15) vve maie learne,
not to behaue our selues negligentlie,
but to continue stoutlie, to honour him,
to loue, feare, and call vppon him, (16)
so that vve maie daylie more and more,
as touching vs, as Peter sayeth, Make
our callinge and election sure. And
moreouer, howe shall hee abyde sure
and stedfaste against so many noisome
temptacions, vvithin and vvithout, and
against so many (as the vvorlde termeth
them) assaultes of Fortune, vvhiche
hath not firste assuredlie grounded in
his minde, that vvhiche is moste true,
to vvyt, that God according to his good
pleasure, doeth all thinges, vvhatsoe-
uer they bee, and vvhat instrumentes
soeuer hee vse, to the profite of those
that are his, amongst vvwhose number he
must bee reckoned, vvhich is set in this
daunger.

Onelie es-
lection myd-
nistrerth sure
comfort.

Proues

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Proues out of the words of God.

Rom. 8.29. For whome he hath fore
knowne those also hath he foreordained
to be made lyke vnto the Image of his
sonne, that he might be the fyrst borne
among many brethren.

30. And whome he hath foreordained,
those also hath he called: and whome he
hath called those also hath he iustified,
or made righteous: and whome he hath
iustified, those also hath he glorified.

Eph. 1.4. As he hath chosen vs in him
before the foundations of the worlde
were layd, that we shoulde be holy and
vnblameable before him through loue.

5. Who hath foreordained vs whome
he would adopt or chose vnto his sonnes
through Christ in him selfe, according to
the good pleasure of his will.

9. The mystery or secreete of his wyl
being opened vnto vs, according vnto
his free good will which he had purposed
in him selfe.

Ioh. 10.27. My shepe heare my voice,
and I knowe they follow me.

Rom. 8.2. Through whome also by
sayth

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saith we had this entry into this grace,
by which we stand and glozy vnder the
hope of the glozy of God.

Rom. 8. 38. For I am perswaded, that
neither death nor lyfe, neither Angels
nor principallities, neither powers, nei-
ther things present, nor things to come.

39. Neither height nor depth, neither
any other thing creatd can separate vs
from the lone of God, which is in Christ
Iesu our Lord.

1. Cor. 2. 10. But God hath reuealed or
opened them vnto vs by his spirit. For
the spirit searcheth all thinges, euen the
depthes of God.

1. Iohn. 3. 24. He that keepest his
comandementes, dwelleth in him, and
he in him: And by this do we knowe
that he dwelleth in vs, to wyt, by his
spirite which he hath geuen vs.

Psal. 95. 7. 8. To day if ye wyll heare
his voice, harden not your hearts, as in
Meriba, as in the day of Massa in the
wildernes.

Ioh. 10. 27. My sheepe heare my voice,
and I know them, and they follow me.

L. i.

2. Cor. 13. 5.

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4. 2. Cor. 13. 5. Trye your selues, whether you bee in fayth or no, proue your selues. whether you knowe your selues or no, to wyt, Iesus Christ to be in you?

5. Gal. 4. 6. Because you are the sonnes of God, God hath sent forth the Spirit of his sonne into your heartes, crying Abba, Father.

1. Ioh. 3. 24. He that keepeth, his commandementes, dwelleth in hym, and he in him: and by this do we know that he dwelleth in vs, to wit, by the spy: yt which he hath geuen vs.

1. Cor. 2. 10. But vnto vs hath God reueled or opened them by his spirite. For the spirit searcheth al things, euen the very depthes of God, &c.

6. Rom. 6. All most in the whole Chapter.

1. Iohn. 3. 9. Whosoener is bozne of God, doeth not commytte sinne: because his seede abideth in him, neyther can he sinne, because that he is bozne of God.

Rom. 6. 11. Likewise gather ye also, that

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that ye your selues are both dead vnto sinne and do also liue vnto God through Christ Iesu our Lord.

12. Let not sinne therefore reigne in your mortall body, that you should obey sinne in the lustes of the body.

Ephes. 4. 29. Let no filthie speache come forth of your mouth, but if any be profitable for the vse of edifying, that it maye multiplye grace vnto the hearers.

30. And do ye not make sadde that holy spirite of God, by which ye are sealed vnto the daye of redemption.

Rom. 8. 26. Likewise the spyzite also helpeth our infirmities or weakenesses: for we knowe not what to praye as we ought: but the spyzite it selfe maketh request for vs, with sighes that can not be expessed.

Rom. 7. 24. Wretche that I am, who shal deliuer me from this bodie of death?

Rom. 8. 15. For ye haue not receaued the spirite of bondage vnto feare, but ye

A. ii.

haue

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hane receyued the spyrte of adoption,
through whome we crye, Abba, fa-
ther.

16. Which verie spirite beareth wit-
nesse togeather with our spirite, that we
are the sonnes of God.

9. Rom. 8. 27. But he that searcheth the
heartes, knoweth what is the meaning
of the spirite, because that he maketh
request for the Saints, according to the
wyll of God.

Eph. 1. 13. In whome ye also haue ho-
ped, hauing heard the word of truth, &c.

14. Which is the earnest of our in-
heritaunce, &c.

Eph. 4. 30. And make not sadde that
holye spirite of God, by whome you are
sealed vnto the daye of redemption.

2. Cor. 1. 22. Who also hath sealed vs,
and hath geuen the earnest of the spirite
in our hearts.

10. Rom. 11. 29. For the gifte and calling
of God are such, that he can not repent
him of them.

Hebr. 6. 17. Wherein God wylling
abundauntly to shewe vnto the heyes
of

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of promyse the vncchaungeablenesse of his counsell, bound him self by an oath.

2. Tim. 2. 19. But the foundation of God standeth sure, having this seale, The Lord knoweth who are his, And, let every one that nameth the name of Christ depart from unrighteousnesse.

Rom. 8. 38. For I am perswaded, that 11. neither death, nor lyfe neither Angels nor principalyties nor powers neither things present, nor things to come.

39. Neyther height, nor depth, neyther any thing created can separate vs from the love of God, which is in Christ Jesu our Lord.

Ioh. 3. 33. He that receyvethe his witness, hath sealed that God is true.

Rom. 4. 20. But he was made strong by fayth, geuing the glory vnto God.

21. And being fully perswaded, that he was also able to do that which he had promised.

Rom. 5. 5. Hope maketh not ashamed, because the love of God is shed abroad in our heartes by the holy ghost which is geuen vs.

L. iii.

Hebr. 4. 16.

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Heb. 4. 16. Let vs therefore boldly approche vnto the throne of grace, that we may obtaine mercie, and finde grace to helpe in tyme of needs.

1. Cor. 1. 9. God is faithfull, by whome ye are called into the fellowship of his sonne Iesus Christ our Lord.

1. Thes. 5. 24. He is faithful which hath called you, who also will bring it to passe.

Heb. 10. 22. Let vs approche with a true heart, and certaine perswasion of faith, with pure heartes from an euill conscience.

23. And hauing our body washed with pure water, let vs holde fast the confession of faith, not wanering: for he is faithfull which hath promised.

12. 1. Cor. 2. 10. But God hath reuealed or opened them vnto vs by his spirite. For the spirite searcheth all things, even the verie depths of God.

11. For who hath knowne the things that are of man, saue the spirite of man which is in him? So also no man hath knowne the things that are of God,

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God, saue the spirite of God.

12. For we haue not receaued the spirite of the worlde, &c.

Rom. 8. 16. Whiche selfe same spirite beareth wytnesse togeather with our spyzite, that we are the Sonnes of God.

1. Ioh. 3. 24. He that keepeth his commaundementes, dwelleth in him, and he in him: and hereby do we know that he dwelleth in vs, so wyt, by the spirite, which he hath geuen vnto vs.

1. Cor. 13. 9. For we know but in part, 13. and prophesie but in part.

1. Tim. 6. 12. Fight the notable fight of 14. sayth: laye holde on everlasting lyfe, for which cause also thou art called, and hast professed a notable profession before many witnesses.

Gal. 5. 17. The fleshe lusteth against the spyzite, and the spyzite against the fleshe: and these are contrarie one to another, that you do not whatsoeuer ye wyl.

Rom. 6. What shall we say then? 15. Shall we abyde in sinne, that grace

L. iiii.

maye

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maye be moze plenteous?

Hebr. 10. 23. Let vs holde fast the confession of sayth not wauering, (for he is faithfull which hath promised.)

24. And let vs consider one another, to prouoke one another vnto loue, and vnto good woꝝkes.

Iam. 3. 18. The fruite of righteousness is sown with peace to the peace-makers.

16. 2. Pet. 1. 10. Wherefoze bzethꝛen, studie rather to make your calling and election sure. For if ye do these thinges, ye shall neuer fall.

17. Rom. 8. 28. And we knowe that vnto them that loue God, all thinges worke together for the best: euen to them that are called of his purpose.

31. What shall we saye then vnto these thinges? if God be with vs, who can be against vs?

Iob. 13. 15. Although he will mee, yet will I trust in him, notwithstanding, I will reprove my wayes in his sight.

Rom. 5. 3. And not this onelie, but we do also reioyce in troubles, knowing that

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that trouble woꝝketh patience.

1. Thes. 3. 3. What no man be moued with these troubles. foz ye know that we are appointed therevnto.

1. Pet. 4. 19. Therefore they which are afflicted or troubled by the wyll of God, let them commend their soules vnto him in well doing, as vnto a faithfull creatour.

Iam. 1. 2. Brethren account it foz exceeding great ioye, as often as ye fall into sundrie temptations.

Rom. 8. 16. Which selfe same spyrte beareth witnesse together with our spirite, that we are the sonnes of God.

Rom. 8. 38. foz I am perswaded, that neyther death noꝝ life, neyther Angels noꝝ principalties, noꝝ power, neyther thinges present, noꝝ thinges to come,

39. Neither heyghte noꝝ depth, noꝝ any thing created can separat vs from the loue of God, which is in Christ Iesu our Lord.

The thyrde Aphorisme.
Now touching the other parte, in as much as the purpose of electing

or

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or chosing can not come into any mans
his mind, but therewith the contrarie of
it, and that in lyke degree, must needes
runne in his thought, that in the meane
season I saie nothing of that vvhiche is
manifest, to vvyt, that these two are ve-
rie oftentimes knytte together in the
v worde of God, it appeareth (I thinke)
that they doo great wrong vnto the spi-
rite of God, which would haue this part
buried, as curious or not necessary. This
therefore is also to be confidred, but yet
suche moderation being vsed, that the
depth of Gods iudgements maie put a
byt into man his curiositie: and in such
finally, that it be not applied priuatlie,
eyther to any man, or vnto any certaine
multitude. For in this point it doth also
differre from election, that election, as
we haue shewed before, is reuealed or o-
pened, vnto vs by the spirite of God, not
in others, whose heart wee can not see,
but in our selues: and reprobation or of-
casting, is alwaie for the most part hid-
den from men, vnlesse it bee opened by
God out of order, or more then ordina-
rilie

The doe-
trine of re-
probation
or ofcasting
is not to be
buried.

Reprobatio
or ofcasting
vvarrelic to
bee confide-
red.

Reprobatio
or ofcasting
neyther can
orought
to be partis
cularlie ap-
plied, nor
adding any
condition.

A differēce
betweene
election and
reprobation.

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lie. For vvho knoweth, vvwhether God
haue determined (1) at the verie last mo-
ment of his lyfe to haue mercie on him,
vvhiche hath spent all his vvhole lyfe
in vvickednesse and sinne ? And yet
there is no cause vvhy this hope shoulde
strengthen any man in his vvicked-
nesse, vvhen as I speake of those thinges
vvhich vve ought to obserue and marke
in others, and suche examples of God
his goodnesse are but rare or seldome,
and no vvise man vvyl promise him
selfe vpon vaine securitie or reachlesnes,
that vvhich is not in our hande. (2) It is
therefore suffycient that vve knowe ge-
nerallie that there are certaine vesselles
prepared to destruction, (3) vvhiche for
as muche as God hath not shewed vnto
vs, vvee ought dilligentlie according to
our power, to call euerie one to saluati-
on, both vvith example of lyfe, and also
with vvordes, yea euen those of vvhome
vvee are almost past hope, vvhen as vve
beholde their naughtie actes,

VVe must
labour to
vvinne all
men.

Proues

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*Proues out of the word of
God.*

Luk. 23. 43. Iesus sayd vnto him, be-
1. rly I say vnto thee, this daye shalt thou
bewyth mee in paradise.

Rom. 9. 21. Hath not the potter power
2. ouer the clay, to make of the same lump
one vessell vnto honoꝝ, and an other vnto
dishonoꝝ.

2. Tim. 2. 20. Furthermore in a great
house not only vessels of golde and sil-
uer, but also of yearth and wood, and
some for honoꝝ and some for dishonoꝝ.

Math. 5. 16. Let your light so shine be-
3. fore men, that they may see your good
woꝝkes and glorifie your Father which
is in heauen.

1. Cor. 9. 22. I became to the weake
as one that was weake, that I mighte
winne the weake. I became all vnto al,
that I myght by all meanes saue some.

2. Tim. 2. 25. With gentlenesse tea-
ching them whiche are of a contrarie
mynd, &c.

1. Pet. 2. 12. And haue your conuer-
sation honest among the Gentyles: that
they

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they which speake agaynst you as euill
doers, may by your good woorkes which
they shall see, glorifie God in the day of
visitation.

The fourth Aphorisme.

THis means if vve keepe, vve also shall
receiue much fruite by this doctrine. Of the consid-
eration
For (1) first by the knowledge thereof we sideration
shall learne vwilliglie to yeeld our neck of reprobation or of
vnder the Maiestie of God, that the casting his
more vve shall feare and reuerence him, milicie is
the more vve maie labour to make sure learned.
in vs the vvytnesse of our election in
Christ. (2) Secondlie, vwhen as vve shall
dillygentlie consider the difference of
God his mercie made betweene men
otherwyse subiecte vnto the lyke curse, it
can not bee chosen, but that vve must
much more vwilliglie acknowledge
and imbrace that singular goodnesse of
God, than if vve should make this grace
of his common vnto all men, or shoulde
seeke the cause of this inequalitytie of
grace in men onlie. Furthermore, vwhen
as vve know this gifte of faith to be spe-
ciall

It causeth
the good-
nesse of God
to bee the
better vnder-
stood of the
chosen

The consid-
eration of

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reprobation ciall (*That is such as is not geuen genera*
or of casting *lie vnto all, but particularlie to some*) shal
engendreth vve not take it more cheerefullie vwhen
a godly it is offered, and bee much more care
carefulnesse full for the increase of it, than if vwith
in the cho- many vvee shoulde surmise it, to bee in
sen. all mennes power, as ofte as they vwith
repent, because God, as they saye, vwith
haue all men saued, and vwith not the
death of a sinner? Finallie vwhen as
vvee see the doctrine of the gospell, not
onely to be despised almost of the whole
vwith worlde, but also to be most cruellie per-
secuted, vwhen as vvee beholde the no-
table treacherie and falling awaie of so
many men, vwhat shall better strength-
then vs, then if vve make our sure recko-
ning that nothing commeth to passe at
all aduentures, that God knoweth those
that are his, and that those that doo these
thinges, vnlesse it bee geuen to them to
repent, are they vwhich are ordained, not
by chaunce, but by the assured and ever-
lasting counsell of God, in vwithome as in
looking glasses, the iust vwithrath and po-
wer of God should appeare.

It strength-
neth them
against all
offences.

Proues

Predestination.

Proues out of the word of God.

Philip. 2. 12. **W**heresofore my beloved, as ye haue alwayes obeyed, not in my presence onely, but nowe much moze in mine absence, with feare and trembling ende your saluation.

1. Pet. 1. 17. **W**ith feare be ye conuersant in the tyme of your dwelling here.

Rom. 11. 20. **W**ell, through vnbeliefe they are broken of, and thou standest by faith, be not high mynded, but feare.

Rom. 9. 23. **A**nd that he might make knowne the riches of his glozy towards the vesselles of mercy, the which he hath prepared vnto glozie.

The fifth Aphorisme.

YEt a man can neuer speake so fytly of these thinges, but that man his reason wyll prattle against it, yea, and also wyll call the Lord him selfe as the chiefe Author of all, into accōumpes for it. But albeit the Deuyll chafe, and all the wyc-ked kicke against the pricke, (1) yet their owne conscience shal reprove them, and
condemne

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condemnethem: (2) But our mind being
strengthened vwith the mercie of God
shall acquite vs in that daie of Christ, to
vvhom vwith the Father and the holy
ghost, be geuen glory, praise and honour
for euer. *Amen.*

*Proues out of the word
of God.*

- Rom. 2. 15. As they which thewe the
1. effect of the law wrytten in their hartes,
their conscience also bearing them wit-
nesse, and their thoughtes accusing one
another, or excusing.
2. 1. Pet. 3. 21. To the which also the figure
of Baptisme agreing, saueth vs also:
(not the putting awaye of the fylth of
the fleshe, but in that a good conscience
maketh request vnto God) by the resur-
rection of Iesus Christ.

FINIS.

Predestination.

For the stopping of
the mouths of the slanderous, as also
for the further instructing of the igno-
rant, in his both necessarie and comfor-
table doctrine of God his election, I haue
thought good here to set downe a shorre
summe of the whole matter, contained in
certaine briefe and plaine Aphorismes,
Translated out of a learned Treatise of
Theodorus Beza, against Castalion.



GOD worketh effectually, 1.
by bringeth all thinges to
passe according to the
counsell of his owne
will.

This counsell doeth God execute
by fulfilling at certayne moments of times:
yet the counsell it selfe is everlasting,
and going before all thinges, not onely
in tyme, inasmuch as it is before all
tyme, but also in order. For otherwys
the will of God should not be the chiefe
rule of the counsell of God: but rather

ap 1.

the

Th. Beza upon

the qualities of thinges foresene and
foreknowen, and ordering God to take
this or that counsell, shoulde prescribe
or appoint a rule to the will of God.

3. **T**his counsell can not be separa-
ted from the will of God, but that we
must robbe God of his divinitie or god-
head.

4. **T**his counsel is not put only in the
gouverning and guiding of the event or
that, that cometh to passe, as Pallas is
feigned of the Poet to turne away Pan-
darus Dart from Menelaus brest vnto
his nether partes fenced with his belte:
but hath a workinge and effectuall
strength in all thinges, which Paule
hath declared by this worde, *ἐνέργειαν*,
Energein whiche signifieth to worke
effectually.

5. **T**his strength and efficacy is
attributed vnto God his working, but
is not sayd to be of God. Therefore by
this worde * is not declared any natu-
rall power geuen by God the creatour,
to the thinges he hath created, that
they shoulde do this or that: but by
this

*Efficacie
or strenght.

Predestination.

this worde is vnderstande the power of God, which he hath in hym selfe to doe all thinges.

This vniuersal particle, All, in the 6. saying of Paule, can by no maner of exception at all be restreyned, but that God in that poynt must be made to be able, according to the opinion of Epicurus. And yf we shall say that any thing is done against his wyll he shall be robbed of his infinite, or endless power.

The conclusion therfore standeth, 7. that God him selfe, according as it pleased him, to decree all thinges to come to passe from euerlasting, even so also he bringeth them to passe by his power in their time as he wylleth.

But of these things doth there followe none of these blasphemyes, to witte, either that God is the Authoꝝ of sinne, either is deleyted wyth iniquity, either wylleth iniquity: or that Sathan or men in doing of euill, doe obey God, or, in that they doe euill, they doe that which God wylleth, and therfore are wyth-

8. Blasphemies that we are most falsely charged vwithal, the vvhiche notwithstanding cannot any way be truly proued out of our doctrine.

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out blame. Let all such blasphemies
these, be most farre, not only from our
tongues, but also from our cogitation
or thoughtes.

9. ¶ And thus it maye bee proued that
these sequelles and conclusions that
they would gather of our doctrine, are
of no force: God both execute or per-
forme the counsels of his wyll by se-
cond causes and instrumentes, not as
bond vnto them as the Stoikes did sup-
pose, but freely and mightylie making
mouing, and guiding them, as it pleased
him.

10. ¶ Of these instrumentes there are
two principal kynds. For some of them
haue lyfe, to wylt, such as are moued by
an inner mouing of theyr owne; others
are without lyfe and are onely carryed
of an outwarde force by others rather
then of them selues. Those instru-
mentes that haue lyfe are also in a
double difference. For some of them
are indued with iudgement and reason,
others are without reason, and are car-
ryed with a blynd force of nature.

¶ The

Predestination.

¶ The instrumentes whiche are 11.
without life, yea and also they that haue
life, but are void of reason, are sayd to
do neyther well no: yll, because that
they are rather caused to do, than to do
of them selues: but they which vse those
instrumentes, are sayd to do eyther wel
or yll. *into goddys aduantage*

¶ Instrumentes indued with rea: 12.
son and iudgement, are eyther Angels,
or men; and the same agayne of two
koytes. For Angels, some are good, some
are bad: and men by nature are all euyl;
but by grace there is such difference
made betwene them, that some of them
are whollie euyl, and some of them are
in part good, to wylt. so farre as the spirite
of God hath sanctified or made them holy.

¶ Such thinges as are of this sort,
when as in any action they are moued,
by theyr owne inwarde mouing; are
sayd to be free to worke, and therefore
in this kinde of instrumentes onely sake
with the difference of well or yll doing.
and in this respecte, they can not pro-
perly be called instrumentes, but rather

Sp. lli.

efficient

Th. Beza vpon

efficient or working causes.

14. Now I call that an euyl action, which hath not the reuealed or opened wyll of God for the end: and contrariwise, I call it a good action which hath respect or looketh to the wyll of God.

15. The same, albeit they be causes, so farre as they worke by theyr owne proper motion; yet in another respect they are called instruments, to wylt, as often and so farre forth as they are moued by another. As when the hangman by the commaundement of the Magistrate killeth a man, or when as by impulsione or setting on of the Deuyll, men hurt one another: or when as the commaundement, and in the name of any, we do either good or euyl vnto any man.

16. In this kinde of actions, all men say that one & the same worke is attributed vnto two, to wylt, vnto the one as to him that moueth; and worketh by another, as by an instrument, and to the other, as to him that worketh himselfe; for hee is in such sort an instrument, that hee also worketh by his owne inward motion,

Predestination.

motion, and not simple, as the hammer, or flie in the hands of the smith.

¶ **¶** See for this double respecte, a 17.
double worke sometime to be done, in so much that the one maye be laudable, or praise worthy, and the other wicked, as if the Magistrate deliuer a man that is an offender vnto the hangman to be executed, there is no man but will worthely praise this worke; but if the hangman being moued with hatred, or equetousnesse, or any other wicked luste, rather than looking vnto the commaundment of the Judge, do kyll the same offender, certainly before God hee can not escape the crime of murder.

¶ **¶** As let vs apply these things vnto 18.
God, whose efficacy or strength, we haue proued before to steppe in, in all things that are done without exception, and in such sort, that by those thinges which he hath created as by instruments, he doth execute or performe in his tyme, whatsoeuer he hath decreed from everlasting.

¶ **¶** Whatsoeuer God doeth is good, 19.
seeing from him, whiche is the chiefe
god, god,

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god, no euyl can procede. But he doth
all thinges. All thinges therefore are
god, so farre forth as they are done by
God. And that difference of god and
euyl, hath onely place in the instru-
mentes, and in those of whome we haue
spoken in the eighteenth proposition.

20. ¶ These instrumentes be god,
and when they worke vnto the opened will of
God, they worke well, and God also
worketh well by them: whereby it com-
meth to passe, that, that worke is al-
wayes god: as when god Angels do
that which God commaundeth, and ho-
ly men followe, God calling them.

21. ¶ Euyl instrumentes, (euyl I saye,
not by creation, but by corruption) in so
farre as they worke, they do alwayes
worke euyl, and therefore they worke
they incurrer or runne into God his an-
ger: but so farre forth as God worketh
by them, they do serue to the good works
of God, eyther against theyr wylls,
or else of ignorance. For God, by what
instrumentes soener he worketh, work-
eth alwayes well.

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Ene be so woꝝkeþ by those in-
struments, as he doeth not onely suffer
them to woꝝke, neither onely moderate
oꝝ rule the euent oꝝ thing that falleth
out, but also he rayseth them vp, & ry-
reth, moueth, guideth, and that which is
greatest of all he createth the, to the end
that he might woꝝke by them, which he
hath appointed: all which thinges God
doth rightly, and without any iniustice.

Efoꝝ as often as one euyl man sin-
neth either against him selfe, oꝝ against
another wicked person, God without a-
ny sinne maketh, eyther that the euyl
man taketh vengeance vpon himselfe,
oꝝ that euyl men shall punishe other e-
uyl men, with such punishment as they
haue deserued: both which woꝝkes of
God are most righteous; and by such ex-
amples of his iudgements, God lys-
teth vp & comforteth those that are his.

But so often as wicked men do hurt
the god, the wicked men sinne, & in the
ende, suffer such punishments as they
haue deserued: yet neuerthelesse, by
them & Lord chastneth, instructeth and
strengtheneth.

The Beza vpon

22. Strengthneth his owne, and plainly by
the open enemyes of his Church ma-
keth his Church glorious.

25. Yet can not these euyl in Frumentes
be sayde to obey God, because all be it
God by them byngeth hys worke to
passe, yet they, so farre as in them is,
and as concerning their owne counsel
and wyll, do not the worke of God, but
their owne worke for the whiche they
are iustly punished. For all be it what
soeuer God worketh by the wicked bo-
good, yet what soeuer the wicked worke
is euyl.

A necessary
note to bee
marked.

26. Neither is this consequent: rea-
son good, God worketh all thynges,
therefore he worketh sinne. For the
paine of sinne agreeth not but to the
vicious and faultie qualitie, which is
wholly in the working instrument.

27. By reason of this corrupted qua-
lity, the worke whiche of itselfe is but
one, is made some maner of way two-
fold and double, insomuch that the one,
that is the iust worke of God, directly
fighteth againste the other, that is, the
vniust

Predestination.

Oniust worke of man.

Not God worketh other wille by the
good instrumentes then by the euyl, for
besides if hee worketh his worke by the
good instruments, the good instruments
also do worke their owne worke by the
same force & effiacy which the Lord ge-
neth vnto the: finally the Lord worketh
his worke by them, and also worketh in
them to wylle & to performe. But by the
wicked, as by Sathā, or by men, in so far
as they are not regenerate or borne a-
new, as often as the Lord executeth
or performeth the iust. counsellies and
decrees of his everlasting wylle, hee in-
deede sheweth forth his strength and ef-
ficacy in his worke by them: eyther not
knowing of it, or against their wylles
and purposes: but yet in so farre as they
worke their owne worke the Lord wor-
keth not in them, but letteth lose the
reines vnto Sathan, to whome by hys
iust iudgement he geueth them ouer be-
ing wicked, to be moued and stirred for-
ward, that they may be caried away
of their owne wylle and his.

Therefore

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29. ¶ Therefore we doe not refuse this terme, suffering, or granting, neither yet came it in our mindes, to saye that God so worketh in the euill, as he doeth in the good. But because that Sophisters haue corrupted the difference of will and sufferance, which Augustine no doubt tooke of the Grekes, and they receyued from Augustine, therefore doe we flatly refuse it.

30. ¶ For the Sophisters set will against permission, or sufferance: wherof doth follow y^e God suffereth the things which he suffereth, either against his will, or at least wise being idle, & not caring for the. But contrariwise, least we shoulde either take from God his endles and unmeasurable power, or after the opinion of the Epicures, say as the thing indeede is, that God neither worketh any thing by instruments, but willingly, nor yet suffereth the instrumentes to worke, but willingly, yet in suche sorte that what soener he worketh, he worketh most iustly and what soener he permitteyth or suffereth he most iustly suffereth.

And

Predestination.

¶ And God worketh in respecte of his owne worke: and permitteth or suffereth in respecte of the worke that the euill instrumentes doo of their owne accorde worke, or in so farre as they are active and not passive instrumentes, that wee may keepe the termes used in the scholes. Yet doth God iustly suffer the thing that these instrumentes vniustly worke for because that sinnes, in so farre as they are suffered by God that wylleth, are not sinnes: but punishments of sinne. For with God it is a iust thing to punish sinnes with sinnes. But these selfe same actions in so farre as they come from Satthan, and euill men prouoked by Satthan and their owne concupisence or lust, are so farre sinnes, which the Lord in his time doth iustly punish. For the Lord doth neuer suffer sinnes so far as they are sinnes, nay he doth alwayes forbid them.

¶ Neyther is this consequence or reason good: God wylleth all thinges, therefore he alloweth all thinges. For he wylleth many thinges, and therefore suffereth

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suffereth them, not because he simplye
aloweth of them, but after a certaine
sort: for he aloweth them, so farre as he
suffereth them, euen so farre as they are
no sinnes, as we sayde euen now: But
he disaloweth & punisheth them, so farre
as he hath respect or loketh vnto the euyl
instrumentes, whose actions they are.

33.
Calu. instit.
lib. 1. Cap.
18. Sec. 3.

These are *Augustines* wordes, *En-
chirid. ad Laurent. Cap. 200.* Great are
the vvorke of the Lorde; for they are
excellent in all his vvylls, so that after a
wonderful and vnspeakable maner that
commeth not to passe besides his vvyll;
vvhich is done against his vvyll: because
it should not come to passe if he vwould
not suffer it: and doubtles he suffereth
it not vnwylling, but vvylling. The
same *Augustine, Lib. 3. Contr. Iulian.
Cap. 3.* When as he had of purpose dis-
puted against them which make an ydle
fozeknowledge or sufferance, at length he
bursteth forth into these wordes, VVe
doubtles (sayeth he) if vve suffer those
ouer vvhome vvee haue power, to doo
vickednesse before our eyes, shall be
guiltie

Predestination.

guiltie wth them. But howe innumerable things doeth he suffer (speaking of God) To bee done before his eyes, which doubtles if he w^{ould} not, he w^{ould} by no meanes suffer. And yet he is both iust and good.

The whole Scripture beareth witness, and verie common sence or reason doeth tell vs, that without the will of God nothing is done; no not of those things which seeme most chiesly to come to passe by chance or fortune: as Gen. 27 20. God is sayd quickly to haue brought the praye vnto Iacob his handes. And Exod. 3. 13. As often as murther is committed at vtwarres, the Lorde, sayeth Moyse, caused him to come into thine handes. The selfe same thing is taught as concerning the falling out of Lottes, Proverb. 16. 33. As concerning all the counsellors of men, Dan. 4. 32. Of the falling of Sparrowes, Math. 10. 29. To bee shorte, of all things without exception, Ephes. 1. 11.

And that the will of God, yea and the same most effectually, doth then also

Appe

Th. Beza vpon 1

Steppe in, when as he worketh by the
wicked, may plainly appeare almost in
euery leafe of the scripture. So is he said
to haue sent Ioseph into Egypt. Gen. 45.
8. So he stirred up Pharao to declare his
power in him, Exod. 4. 21. So he gaue
David his wyues vnto his sonne Abso-
lom, 2. Sam. 12. 31. So he moued the heart
of Dauid to number the people, 2. Sam.
24. 1. So he commaunded Semei to curse
Dauid, 2. Sam. 16. 10. So Dauid calleth his
enemies the sword & band of the Lord,
Psal. 17. 13. 14. So the Lord calleth the
Medes and Persians his sanctified, and
the instrumentes of his wrath, Esa. 10. 5.
and. 13. 6. So he calleth the falling away
of the ten Tribes his worke, 2. Paralip.
11. 4. So Iob sayth, the Lord geneth, and
the Lord hath taken awaye, Iob. 1. 21.
So the King of Babylon is compared
vnto an Are and a Sawe, to wyf, be-
cause the Lord executed or brought to
passe his worke by him, thinking on no
such thing, Esa. 10. 19. So the godly are
afflicted or troubled, by the will and
predestination, or soeordayning of
God,

Predestination.

God, Rom. 8. 29. and .1. Pet. 3. 17. and .4.
9 So there is no euill in the Cittie
which the Lord hath not done, Amos. 3.
6. and Ierem. Lament. 3. 37. 38. Who is
he then, (sayeth he) which hath sayde,
and it commeth to passe, and the Lord
hath not commaunded: out of the mouth
of the Lord proceedeth there not good
and euill.

¶ Goe to then, let for example bee 36.
chosen the most excellent, and also the
most wicked deede that euer was: The
most excellent, if we beholde eyther
both the endlesse iustice, and mercie of
the Father, or the infinite obedience
and loue of the Sonne: But the most
wicked, if we consider the instruments
themselves, to wylt, Satan, Iudas, the
Iewes, Pylate, and Herode. This deede
(vvee speake of) is, the death of the
Sonne of God, full of crueltie and re-
proche. In this facte, if we denie the
euerlasting counsel of God to haue step-
ped in, wee shall be conuincid or proued
to speake false by infinite testymonies
of the Scripture. For sure it is, that
P. i. we

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who were not chosen before the foundations of the world were layde, but onely in him appoynted to dye, Ephes. 1. 4, and. 1. Peter, 1. 20. Wherefore he is also called the Lambe slaine from the beginning of the world, Apoc. 13. 8. To wylt, not onely by the fore knowledge, but especially by the determined counsell of God, in so much that Herode and Pylate, although thinking of no such thing, yet therefore came together, to fulfill such things as the hand and counsell of the Lord had decreed to be done, Act. 4. 28. Therefore he could not be taken but at his holwze, John, 7. 30, and 8. 29: and. 12. 27. For he was deliuered by the determined counsell of God, and decreed before going, Act. 2. 29. And was wounded of God for our iniquities, Esai. 53. 5. For God is he who spared not his own sonne, but gaue him for vs all, Rom. 8. 32. Therefore if there were but this one example of God his euerlasting prouidence, which neuer is ydle, it were abundantly inough to suffice to couince or reprove al those which falsely

Predestination.

falsely crye out, that God is made the Authour of sinne, when as we saye that nothing commeth to passe, but by the righteous wyll of God.

¶ And yet doe we not therfore excuse, 37.
but rather most sharply accuse Satan woꝝkyng in the disobedient chyldezen, (Eph. 2. 2.) Euen then also when as the Loꝝde most effectually, oꝝ strongly, and most iustly bringeth his woꝝke to passe, both by Satan him selfe, and also by the .28.
bonde slaues of Satan, 1. Tim. 2. 26. Wherefoze we doe euery where acknowledge and reuerence the goodnesse and iudgements of God, albeit the reason of them many tymes doe not to vs appeare. And we condemne both the instruments which are euill, and also naughtie & wicked actions, to wyl, al the counsels and subtilties of Satan: the enuie of Iosephes bꝛethꝛen, and the selling of theyꝛ bꝛother: the vngodlines and hardnesse of Pharao: Absalom his mynde bent to kyll his father, and his detestable incest: the vnadvisednesse also of Dauid him selfe: the wickednesse of

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Semei : the malyce and treacherie of Dauid his enemies : the wyked falslyng away of Ieroboam, and the tenne Trybes : the rauennie of the Chaldeans : the vnsatiabie conetousnesse, incredible Leacherie, intollerable arrogancie of the Babylonians : to be short, all the wicked counsellers, and most sauage crueltie of the vngodlye against the Church.

38. **I**t is also manifest by very many and most plaine testymonies of the Scripture, that God doeth punishe sinnes with sinnes, and that with no ydle, but very strong and effectuell, yet notwithstanding, most iuste permission or sufferance. For it is hee that geueth Kinges in his anger, Nehem. 9. 37. and Iob 34. 30. It is hee that causeth to erre, Esa. 63. 17. Because he ming-
leth among them the spyrite of error, Esa. 19. 14. It is hee which hardeneth and turneth the hartes which blindeth the eyes, which maketh druncke with the wyne of gyddinesse, Exod. 4. 21. and 7. 3. and. 9. 12. and. 10. 1. and. 11. 10. and

Predestination.

14. 4. Deut. 2. 29. Ios. 11. 20. and. 1. Sam. 2. 25. and. 2. Paral. 22. 7. Psal. 105. 25. It is he that punisheth his contempt, geuing men vp into a reprobate mind, Rom. 1. 28. And sending the strength of error to beloue a lye, 2. Thes. 2. 11. It is he which disceaseth Prophetes, Ezech. 14. 9. Finally, it is he that sendeth also euill spyrites, geuing them commaundement to hurt, and graunting them also efficacie or power to disceane, as. 1. King. 22. 22. 23. and. 2. Chro. 18. 21. 22. Iob. 1. 12. and. 2. 16.

¶ These thinges being thus manifest by these so playne testimonies, let the Bellagians, Frauyllians, Anabaptistes, Wapistes, and the rest of that fylthie rabble, crye out if they lyst, tyll they ware hoarse, and their heartes ake agayne, that wee make God the Authour of sinne, from which blasphemie wee are as farre, as they are boide of Christian charitie, in so iudging of vs, ascribyng vnto God his prouidence the whole swinge in all thinges,

¶ iii.

which

Th. Beza vpon

which as they procede from him (as
hath bene shewed befoze) are verie
good, albeit in respecte of the instru-
mentes, whereby it pleaseth
him in iustice sometyme
to worke by, they
maye bee verie
cruell.
(:.)

FINIS.



John Foxe
Notes appertayning

to the matter of Election, gathered by
the godly and learned Father.

1. Foxe.



As touching the doctrine
of Election, three things
must be considered.

First, what Gods elec-
tion is, and what is the
cause thereof.

Secondly, how Gods election procé-
deth in working out salvation.

Thirdly, to whome Gods election
pertayneth, and howe a man maye be
certayne thereof.

Betweene Predestination and electi-
on, this difference there is: Predestina-
tion is as well to the reprobate, as to
the elect: Election onely pertayneth to
them that are saved.

Difference
betweene
predestina-
tion and
Election.

Predestination, in that it respecteth
the reprobates, is called reprobation: in
that it respecteth the saved, is called se-
lection, and is thus defined.

Definition
of predesti-
nation.

Predestination is the eternal decree

P. iij.

ment

John Foxe

met of God, purposed before in himself, what shal befall on al men, eyther to saluation or damnation.

Election defined.

Election is the free mercie and grace of God in his owne wyll, throught faith in Christ his sonne, chosing and preferring to lyfe, such as pleaseth him.

The partes of definition examined.

In this definition of election, fyyst goeth before the mercie and grace of God, as the causes thereof, whereby are excluded all woꝝkes of the lawe, and merites of deseruing, whether they goe before sayth, or come after. So was Iacob chosen and Esau refused, before eyther of them began to woꝝke, &c.

Mercy and grace.

Free mercy and grace.

Secondly, in that this mercie and grace of God in this definition, is sayde to be free, thereby is to be noted, the proceeding and woꝝking of God, not to be bounde to any ordinary place, or to any succession of chayre, not to state, and dignitie of personne, nor to woꝝthynesse of blood, &c. But all goeth by the mere wyll of his owne purpose, As it is written: Spiritus ubi vult spirat, &c. And thus was the outwarde race, and stocke of Abraham

vpon Election.

Abraham after the flesh refused. Which seemed to haue the p^ræminence. And they^e saide after the sp^yrite rayled vp to Abraham of the stones, that is, of the Gentiles. So was the outwarde Temple of Hierusalem, and chayze of Moy ses, which seemed to be of p^rice, forsaken, and Gods chayze aduaunced in other actions. So was talle Saule refused, and lyttle David accepted: The ryche, the p^rowde, the wyse of this wo^rlde reiected, and the wo^rde of saluation dayly opened to the p^roue, and myserable abiectes: The hye Mountaynes cast vnder, and the lowe valleys exalted, &c.

Whydly, where it is added in his owne wyll, by this falleth downe the fre wyll and purpose of man with al his actions, counsailes, and strength of nature: According as it is w^ritten: Non est volentis neque currentis sed misercntis dei, &c. It is not in him that wyllcth, nor in hym that runneth, but in God that sheweth mercy. So we see ho^we Israel ranne long, and yet got nothing: the

The free
mercy and
grace of
God in his
ovne vwyll.

Rom. 9.

John Foxe

Math. 20.

Luke. 18.

Luke. 15.

Ioh. 1.

Gods mercy
in sauing
the elect
ouer inclus
deth the
condicion
of faith in
in Christ.

the Gentyles vnneth began to set out,
and yet got the game : So they which
came at the fyrst holwe, dyd labour
moze, and yet they whiche came last,
were rewarded with the fyrst, Mat 20.
The wyll of the Pharisee seemed bet-
ter, but yet the Lordes wyll was ra-
ther to iustifie the Publicane, Luke. 18.
The elder sonne had a better wyll to
tarry by his father, and so dyd indeede:
and yet the satte Calfe was geuen to
the younger sonne that ranne awaye,
Luke. 15. Wherby we haue to vnder-
stand howe the matter goeth not by the
wyll of man, but by the wyll of God,
as it pleaseth him to accept, According
as it is wrytten: Non ex voluntate car-
nis, neque ex voluntate viri sed ex deo
nati sunt, &c. Which are bozne not of
the wyll of the fleshe, nor yet of the
wyll of man, but of God. Furthermore,
as all then goeth by the wyll of God on-
lye, and not by the wyll of man. So a-
gaine here is to be noted, that this wyll
of God, neuer goeth without fayth in
Christ Iesus his sonne.

And

vpon Election.

And therefore, folowthlye is this clause added in the diffinition through fayth in Chyſte his ſonne: which fayth in Chyſt to vs warde maketh altogether: For fyrſte it certifyeth vs of Gods election: for whoſoener wyll bee certayne of his election in God: let him fyrſte begyne with this fayth in Chyſt, whiche if he fynde in him to ſtande firme: He maye bee ſure, and nothing doubt, but that he is one of the number of Gods electe. Secondlye, the ſayde fayth and nothing elſe, is the onely condition and meanes wherevpon Gods mercy, election, vocation, and all Gods promyſes to ſaluation, do ſtay according to the wordes of S. Paul: Si permanſeritis in fide, &c. If ye abide in the fayth. Colof. 1. Thyrddly, this fayth alſo is the immediate and next cauſe of our iuſtification ſimply without any other condition annexed. For as the mercy of God, his grace, election, vocation, and other precedent cauſes, do ſaue and iuſtify vs vppon conditon: if we beleue in Chyſte, ſo this fayth in Chyſt

The free
mercy and
grace of
God in his
ovne good
vvyll
through
faith in
Chyſt his
ſonne our
Lord.

Faith is the
onlie con-
dition
vwhereby
Gods grace
doth ſaue
vs.

John Foxe

Act. 16.

Fayth only
is the imme-
diate cause
of our iu-
stifying.

Christ without condition, is the next
and immediate cause, which by Gods
promyse worketh our iustification. Ac-
cording as it is wytten: Crede in do-
minum Iesum & saluus eris tu & domus
tua. Belæue in the Lorde Jesus, and
thou shalt be saved, thou and thy whole
house, Act. 16. And thus much touching
the definitiō of election, with the causes
therof declared, which you see now to bee
no mercyes no: workes of man: whe-
ther they goe before or come after fayth,
but only by mere mercy of God through
fayth: for lyke as all they that bee bozne
of Adam, do tast of his malediction,
though they tasted not his Apple: So all
they that be bozne of Christ which is by
fayth, take parte of the obedience of
Christe: Although they neuer dyd that
obedience themselves, which was in
him. Rom. 5.

The second
considera-
tion.

Nowe to the second consideration: Let
vs see lykewise howe and in what order
this election of God proceedeth in cho-
sing and electing them which bee ordai-
ned to saluation, which order is this. In
them

vpon Election.

them that be chosen to lyfe fyrst, Gods
mercy and free grace byngeth forth e-
lection: Election worketh vocation, or
Gods holy calling: Which vocation
through hearing byngeth knowledge,
and fayth of Christ. Fayth through pro-
myse obtayneth iustification: Justifica-
tion through hope wayteth for glorifica-
tion. Election is before vocation, and
fayth cometh in time: Justification
and glorification is without end.

Election depending vpon Gods free
grace and wyl, excludeth all mans wyl,
blynd fortune, chaunce, and all perad-
ventures: vocation standing vpon Gods
election, excludeth all mans wisdom,
cunning, learning, intention, power
and presumption: Fayth in Christ pro-
ceeding by the gift of the holy ghost, and
freely iustifying man by Gods promise:
excludeth all other merites of men, all
condition of deserving, all workes of the
lawe: both Gods lawe and mans lawe,
with all other outward meanes, what
soeuer.

Justification comming freely by fayth,
standeth

Grace,
Election.
Vocation,
fayth.
Iustification,
glorification.

Mans free-
wyll.
Blynde for-
tune.
Mans wise-
dome.
Mans learn-
ing.
Mans me-
rites.

Workes of
the lawe ex-
cluded from
the causes
of our sal-
uation.

John Foxe

Standeth sure by promise without doubt
feare, or wauering in this lyfe.

Glorification perteyning onely to the
lyfe to come, by hope is looked for.

Grace and mercy preuenteth.

Election ordaineth.

Vocation prepareth and receaueth
the word whereby commeth sayth.

Sayth iustificeth.

Iustification bringeth glory.

Election is the immediate and next
cause of vocation, vocation which is
the working of Gods spirit by the
word, is the immediate and next cause
of sayth.

Papists
confound
the doctrine
of election,

Sayth is the immediate and next
cause of iustification, and this order, and
connerion of causes is dyligently to bee
observed, because of the papists whiche
haue miserably confounded & conuerted
this doctrine thus, that almighty God
so farreforth as he foreseth mans me-
rites before to come: so doth he dyspence
his election, Vt Dominus pro cuiusque
meritis fore preuidet, ita dispensat elec-
tionis gratiam. And againe: Nullis prece-
cedentibus

vpon Election.

cedentibus meritis dominum rependere electionis gratiam, futuris tamen concedere: That is, that the Lord recompenseth the grace of election not to any merites going befoze: But yet graunteth the same to the merites which folowe after, as though we had our election by our holynes that followeth after and not rather haue our holynes by Gods election going befoze.

But we following the Scripture, Electionem saxe otherwyse that the cause onely of Gods election is his owne mercy, and the cause onely of our iustification is our fayth in Chyiste, and nothing else. As for example, fyrst concerning election, if the question bee asked: Why was Abraham chosen, and not Nachor: Why was Jacob chosen, and not Esau: Why was Moyses elected, and Pharaoh hardened: Why David accepted and Saule refused: Why selwe bee chosen, and the masse forsaken. It cannot bee aunswered other wise, but thus, because it was so the good wyll of God.

John Foxe

That voca-
tion he mea-
neth here
vvhich is af-
ter purpose.

Vocation
bringeth
sayth.

In lyke maner touching vocation
and also sayth if the question be asked:
Why this vocation & gift of sayth was
geuen to Cornelius the Gentile, & not to
Tertullius the Jew: Why to the poore, to
the babes and litle ones of this worlde,
of whom Chyist speaketh: I thanke the
Father, which hath byd thou from the
wise, &c. Math. 11. Why to the vnwise
the simple abiectes, and outcastes in
this worlde, of whome speaketh Saint
Paule. 1. Cor. 1. We see your calling my
breythen howe not many of you. &c.
Why to the sinners and not to the iust:
Why the beggers by the hye wayes
were called, and the bydden gestes ex-
cluded: we can goe to no other cause but
to Gods purpose and election, and saye
with Chyist our Sauour: Quia pater
sic complacitum est ante te. Wea Fa-
ther, for so it seemed good in thy syght.
Luke. 18.

Iustification
by faith
only.

And so for iustification lyke wise, if
the question be asked: why the Iu-
lycan was iustified, and not the Pha-
risee. Luke. 18. Why Marie the synner,
and

vpon Election.

and not Symon the Leper : Luke. 21.

Why harlottes and Publicans, goe they
for the Scribes and Pharysees in the
kingdome. Math. 21. Why the sonne of
the free woman was receyued, and the
bondwomans sonne being his elder re-
iected. Gen. 21. Why Israel which so
long sought for righteousnesse, founde it
not: and the Gentyles which sought not
for it, founde it. Rom. 9. We haue no o-
ther cause hereof to render, but to staye
with Saint Paule: because they sought
for it by woorkes of the lawe, and not by
faith: Which sayth as it cometh not
by mannes wyll, as the Papistes false-
ly pretendeth, but onely by the election
and free gyft of God: so it is onely the
immediate cause, whereunto the pro-
mise of our saluation is annexed, ac-
cording as we reade: And therefore of faith
is the inheritance geuen. As after
grace, that the promise might stande
sure to euery sader. Rom. 4. Item in the
same Chapter: Faith belouing in him
which iustifyeth the wicked, is imputed
to righteousnesse,

D. i

And

The papists
falselie pre-
tendeth that
Actus crea-
dendi, is in
mannes
pouer.
Col. 2.
lyn. 4

John Foxe

How faith
and election
are linked
together in
the act of
iustifying.

The third
considera-
tion.

Election
knowne to
God simply.

Election
knowen to
man by
meanes.

And thus concerning the cause of our
saluation, ye see howe sayth in Christ:
onely and immediatlie without any
condition doeth iustify vs, being so link-
ed with Gods mercy and election: that
wherfoeuer election goeth before, there
sayth in Christ must needs followe af-
ter. And againe, whosoever belongeth
in Christ Iesu through the vocation of
God, he must needs be partaker of
Gods election.

Wherunto resolteth now the third
note or consideration, which is to consi-
der, whether a man in this lyfe maye be
certaine of his election. To answer
this question, we haue first to vnder-
stand: that although our election and
vocation simply in deede be knowne to
God onely him selfe a Priore: yet not
withstanding it may be knowne to eue-
ry particular faithful man a Posterore:
that is, by meanes: whiche meanes is
sayth in Christ Iesus crucified, for so
much as by his sayth in Christ, a man is
iustified, and thereby made the childe
of

vpō Election.

of saluation, reason must needs leade
the same to be then the chyld of electi-
on chosen of God vnto enerlasting lyfe;
for howe can a man be saved but by con-
sequence. It followeth that he must be
elected.

And therefore of election is truly
sayde; De electione iudicandum est
A posteriore: that is to saye, We must
iudge of election by that whiche com-
meth after, that is, by our sayth and be-
leeve in Christ: which sayth although in
tyme it followeth after election: yet is it
the proper and immediate cause assey-
ned by the Scripture: which not onely
iustifyeth vs, but also certifyeth vs of
the election of God.

Whereunto, lykewise well agreeth
this saying: Election albeit in God,
it be the first, yet to vs it is the last o-
pened. And therefore beginning first
with creation: I come from thence to
redemption, and iustification by sayth,
and so to election. Not that sayth is the
cause efficient of election: being ra-
ther the effecte thereof, but is to vs the

Faith is the
meanes
vwhereby
we be cer-
tified of our
saluation.
De electio-
ne iudican-
dum est
A posteriore.

Election
first knowen
to God, and
last opened
to man.

D. ii.

cause

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cause certifyinge, or the cause of our
certification: whereby we are brought
to the feeling and knowledge of our e-
lection in Christ. For albeit that electi-
on syt be certaine in the knowledge of
God, yet in our knowledge sayth onely
that we haue in Christ, is the thing
that geueth to vs our certificate & com-
fort of this election.

Wherefore whosoener desireth to be
assured that he is one of the elect num-
ber of God: let him not clyme by to hea-
uen to knowe, but let him descend into
himselſe, and there searche his sayth in
Christ the sonne of God: Which if hee
fynde in him not fayned, by the wo-
king of Gods holy spyrite accordingly:
therevpon let him staye, and so wrappe
himselſe wholly, both body and soule,
vnder Gods generall promyse, and
cumber his head with no farther specu-
lations: knowing this, that whosoener
belæueth in him, shall not perysh, Ioh. 3.
Shall not be confounded. Rom. 9. Shall
not see death. Ioh. 8. Shall not enter in-
to iudgement. Ioh. 5. Shall haue ever-
lasting

Euerie man
to stae him
selſe vpon
gods gene-
rall promise.

vpon Election.

lasting life. Iohn. 3. 7. Shall be saved. Math. 28. Act. 16. Shall haue remission of all his finnes. Act. 10. Shall be iustified. Rom. 3. Gal. 2. Shall haue floodes flowing out of him of water of life. Ioh. 7. Shall neuer dye. Ioh. 11. Shall be raised in the last daye. Ioh. 6. Shall fynde rest to his soule, and shall be refreshed. Math. 11.

Nowe then for so muche as we saye to be the grounde whereupon dependeth the whole condition of our iustifying: let vs discusse in lyke maner, what is this faith, wherof the scripture so much speaketh of, for the more plaine vnderstanding of the synple. For many kyndes there be of faith: As a man maye beleueuery thing that is true: yet not euery trueth doeth saue, neyther doeth the beleuuing of euery trueth iustifie a man: He that beleueth that God created all thinges of nought, beleueth trueth: He that beleueth that God is a iust God, that he is omnipotent, that he is mercifull, that he that is true of promise beleueth well, and holdeth the

D.iiij

trueth, iustifieth not

what faith
is this
to be
Diverse
kindes of
faith.

Euery truth
hath his
faith, But
euery truth
iustifieth not

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no more
doeth euerie
faith.

trueth. So he that beleneth that God
hath his election from the beginning,
and that he also is one of the same elect
and predestinate, hath a good helpe,
and thinketh well. But yet this helpe
alone, except it be seasoned with ano-
ther thing, wyl not serue to saluation:
As if auayled not the olde lawes, which
lo thought of themselves, and yet thinke
to this daye: to be onely Gods electe
people.

Faith the
rationally
Christ these
objects of
faith.
Faith and
Christ are
relatives.

Quely the faith which auayleth to
saluation is that, whose object is the bo-
dy and passion of Christ Iesus crucifi-
ed: so that in the acte of iustifying these
two: faith and Christ haue a mutuall
relation, and must alwayes concurra
together: faith as the action which ap-
prehendeth: Christ as the object which
is apprehended.

Christ with-
out faith sa-
ueth not.

For neyther doth the passion of Christ
saue without faith: neyther doeth faith
helpe, except it be in Christ. As we see
the body of man sustayned by bread and
drinke, not except the same be receaued.

faith with-

and

vpon Election.

and conueyed into the stomacke, and yet
neither doth the receyuing of any thing
sustaine mans body, except it be meate
and drinke, which haue power to geue
nourishment. In lyke sort it is with
sayth: for neither doth the belauing
of euery thing save. But onely sayth in
the blood of Christ: neither doth againe
the same blood of Christ profite vs, ex-
cept by sayth it be receaued: And as the
sonne being the cause of all light, shyn-
eth not but to them onely which haue
eyes to see: nor yet to them neither,
unlesse they will open theyr eyes, to
receaue the light: So the passion of
Christ is the efficient cause of saluati-
on: But sayth is the condition where-
by the sayde Passion is to vs effec-
tuall.

And that is the cause, why wee
saye with the Scripture, that sayth
onely iustifieth vs, not excludinge
thereby all other externe causes, that
goe before sayth: As grace, mer-
cy, election, vocation, the death of

our Christ
sayeth not:

and so
not sayth:

neither
neither
and
neither

neither
to
neither

neither
body
neither

neither
sayth
neither

grace
Election
Vocation

Christes
death, cau-
ses externe

of our sal-
uation.

of our sal-
uation.
Christ.

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faith onelie
intern cause
of mans
saluation.

Christ, &c. All which be externe causes
woyking our saluation thzough faith.
But when we saye that faith onely iu-
stifyeth vs: the meaning thereof is this,

faith is an
action in
man, but
not of man.

Vertues and
vworkes of
charitie,
though they
bee good
gifts of God
in man, yet
they serue
not to iusti-
fication.

that of all internall actions, motions, or
operations in man, geuen to him of
God, there is no other that contenteth,
and pleaseeth God, or standeth before his
iudgement, or can helpe any thing to
the iustifying of man before him: but
onely this one action of faith in Christ
Jesu the sonne of God.

For although the action of praying,
fasting, almes, patience, charitie, repen-
taunce, the feare and loue of God be
his gyfts in man, and not of man, geuen
of God to man: yet be none of all these
actions in man, imputed of God to sal-
uation, but onely this one action of faith
in man, vpon Christ Jesus the sonne of
God. Not that the action it selfe of bele-
uing: As it is a qualyty in man doeth so
deserue: but because it taketh that dig-
nity of the obiect. For as I sayde in the
acte of iustifying: Faith, as it is an ac-
tion in man, is not to be considered a-
lone:

vpon Election.

lone: but must euer goe with this object,
and taketh his vertue thereof. Lyke as
the looking vp of the olde Iſralytes, dyd
not of it selfe procure any health vnto
them: but the promise made in the ob-
iect, which was the braſen Serpent,
wherevppon they looked: gaue them
health by their looking vp. Euen so after
lyke sort, are we saued by our fayth, and
spirituall looking vppe to the bodye of
Christ crucified, which sayth to desygne,
is this.

fayth loo-
keth his dig-
nitie of his
object.

Looking vp
to the braſe
Serpent, and
beleeuing
vppon the
bodye of

To beleue Iesus Christ to be the
sonne of the lyuing God, sent into this
woylde: by his death to satisfie for our
sinnes, and so to receaue the same.

Christ com-
pared.

And thus much touching election and
fayth, with the order and explication of
the causes necessary to be considered in
our saluation: whereby maye appeare
howe for the pretenced Catholiques do
swarue from the ryght minde of the
Scriptures: For where the Scriptures
in declaring the causes of saluation, do
sende vs onely to fayth, as the onely
condition, whereby these causes haue
they?

The errour
of the Papi-
stes, periec-
ting the
minde of
Geds testa-
ment, howe
and vwhere:
in.

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they: working: these Catholiques doe
quyte leaue out sayth, and in steade
thereof, place in other condicions of
merytes, wylworkes, pardons,
masses, and especiall auricular
confession, with penance,
and satisfaction for
our sinnes, &c.

FINIS.



**A briefe Treatise, with
certayne Answers to the Obiections
of the Adversaries of this do-
ctrine, written by An-
thonie Gylbie.**



Vereas thre yeeres
ago, dearely beloued, I did
write of this matter of
Election & Reprobation,
whiche is called Predesti-
nation, in a certayn Com-
mentarie vpon the Prophet Malachie,
by the occasion of this text:

I haue loued Iacob, and I haue hated Esau.
The whiche Treatise by the rage of per-
secution, partly perished, and part dyd
come of late to my handes: accounting
this doctrine so necessarie, that vpon all
occasions it ought with reuerence to be
hittred to the glory of God, whiche so won-
derfully appeareth in this his riche mer-
cie towards vs, whome he chooseth from
the fylthe of sinne, to serue him in righte-
ousnesse, and to the beating downe of our
corrupt nature, whiche without this, ex-
ther moueth by pride, vnto presumption,

A. G. of Election

or falleth by infidelyty to desperation. Because that without some taste of this diuine prouidence in Predestination, there can bee no sayth, but eyther a doubtfull wauering, leading to dispayre, which wee haue lefte in the Baptismerge wyles wee looked to our owne weakenesse and infirmitie, not able to endure one houre in the way of righteousness: or else a bayne presumption of feyned holynesse, whyles wee beholde our owne beleafe and good works, or the perfection that we doe imagine in our owne selues, as do the Anna-baptistes. Therefore I thoughte it good according to my simple Talent, to testifie this truthe agayne vnto the worlde, at the Printing of this worthy Table of the great lerned man, Master Beza, which is set forth in French, Latin, and Italian, and now into Englyshe, translated by our Brother VV. VWhittingham: wherein is most euidently set forth before our eyes the chiefe ground of this doctryne, and the principall poyntes thereof are so deeply opened, that there seemed to want nothing that was possible in fewe tyues to be

and Reprobation.

be uttered, yet for the shortnesse therein
all thinges can not be confeyned, but that
some brieue lessons for the vnlearned (who
hath not theyr senses fully exercised wth
such deepe sentences) may well be adioy-
ned, as euery man hereafter shall heere-
vnto be moued by the spirit of God wor-
king in their hartes (that many bearing
wthnesse to the truthe of this most pro-
fitable doctrine nowe reuealed) the mer-
cies of God in choosing his chyldren, may
more and more, daye by daye be disclosed:
and by the witnesse of dyuers consentyng
together in one, God the father of our
Lord Iesus Christ may be glorified. For
herein chydely standeth his prayse, honor,
and glory, that these his wonderfull mer-
cies toward his Electe maye be praised.
Nowe there is no meane more apte, nor
doctrine more conuenient to establishe the
fayth of the Sayncts, than to certysse by
the Scriptures, that God hath chosen
them before the begynnyng of the worlde
to be holy to hym selfe, and so wrytten
theyr names in the booke of lyfe in the
heauens, that all theyr saluatyon resteth
wholy

A. G. of Election

Wholy vpon his handes and holy counsell
that can by no meanes be altered or cha-
ged, so that neyther death, Diuell, nor
Hell, dare now accuse them that are by
adoption grafted in Christ, who are called
of the eternall purpose: because it is God
that iustifieth, and who dare condemne
them? It is Christ that is given for them,
& how shall not all things with him be ge-
uen to them also? For them that he knew
before, them he ordeyned before, that they
should be lyke fashioned to the image of
his sonne, and whome he appoynted be-
fore, those also he called, and whome he
called those also he iustified, and whom he
iustified those also he glorified, that his
eternall purpose and counsell of God, be-
ing once revealed to his Saints, by the
effectuall vocation and calling, whiche is
the iustification of fayth wrought in their
heartes by the holy spirite, they can no
longer doubt neyther of Election, Prede-
stination, saluation, or glorification. Nei-
ther can any thing more beate downe
mans nature, and the pride of his vayne
heart, than to behold the maiestie of God,
making

and Reprobation.

making them by grace so farre onlyke
one to the other, who were bothe one, al-
together by nature the chyldren of wrath,
of vengeance, & damnation: as the won-
derful example of Iacob & Esau doeth de-
clare, of whom the Lord pronounceth that
he loveth the one, & hateth the other, befoze
they were bozne, and the terrible sentence
agaynst Pharao, whome the Scripture
affyrmeth that God rayled vp to shewe
vppon him his power, and hardened his
hart, to make his name knowne, and such
like, which enery where are set befoze our
eyes, to cause man to fall downe befoze
God, and to feare his iudgementes.
But our Adversaries object agaynst vs,
that this doctrine is an offence to many,
and that some abuse it to carnall libertie.
I doe answere, that Christe is a Tumb-
ling stone to many, and all the doctrine
of the Gospell is lykelwise slandered by
the euill conuersation of others: yet may
we not prohibite the swete floures from
the Bees, bicause Spiders sucke thence
their popson, no more than we maye
stoppe the sunne to hyne, bicause it
hurts

A. G. of Election

hurteth soze eyes. But that it may bee the glad tydings of saluation to the assurance of the fayth of the one, and a cleare testimony of cōdemnation of the other, to the beating downe of the pryde of man, thys glorious counsel of the mightie God, ought vnto all in this cleare reuelation of the Gospell, to bee offered, opened, and published.

Wherefore by the good wyll of God, we entende to speake of this greate matter, none other wayes, neyther in any other sorte, then the open Scriptures shall approue our sayings. Therfore we say with the holy Apostle Sayncte Paule: Blessed bee God the Father of our Lorde Jesus Christ, whiche hath blessed vs with all spirytuall blessings in heauenlye thinges vnto Christ, lyke as he hath elected and chosen vs in him befoze the foundatiōns of the worlde were layde, that wee shoulde be holy and blamelesse befoze him by loue, who hath predestinate vs, that bee myghte freely chose vs to bee hys chyldren by Jesus Christ. Ephes. And thoughe there come some wycked men, which

and Reprobation.

whiche were long befoze apoynted to this iudgement, whiche doo turne the grace of our God to lasciuiousnesse & wantonnesse, as holy Jude saythe: yet knowe wee that wee are chosen by Iesus Chyiste that the glozy of his grace, bys fauour and mercy towards vs might be praysed. For we are the electe and chosen kyndred, and bys people by purchase, that we shoulde shewe the vertue of him whiche hath called vs forth of darknesse into this maruellous lyght.

This people ordayned to saluation only belæueth. Act. 13. For this Electe people onely was Chyist sent into this world. To them onely is the worde of saluation sent, as Peter sayth: To the Elect by the foze knowledge of God the Father. 1. Pet. 1. Then to know what this election of God is, and what in the Scriptures it doth signifye. We describe and define election to bee the free choyce of the good wyll of the almighty God, appoynting and prescribing in the booke of lyfe befoze the beginning of the worlde, whome he wyll haue to bee saued, and coumpted amongst the iust.

A.G. of Election

Whome hee will haue holy and without faulte before him to be his children, by adoption to set forth his glory. This choise, his choosing, this aforeappointed purpose and ordinance of God, is abundantly set forth in the first chapter to the Ephesians. That this cometh of the free wil of God and his onely grace, freely without our deserving (contrary to the bayne opinion of the Papists and Anabaptists) the same chapter and the next chapter following dothe plainly testifie. Ephe. 1. 2. And most evidently, the Lord in his maiestie, speaking to his seruant Moyses. Exod. 33. declared all this to stande of his mercy, saying, I will haue mercy vpon whome it liketh me, and I will shew mercy where it shall be my pleasure, for so is the meaning of those wordes, I wyll haue mercy vpon whome I will haue mercy. Paul also declaring in this place the worke of God betwixte these two children Jacob and Esau. Romaines. 9. saythe thus of this free Election, when Rebeca was with child with one and the same father Isaac, before the children were borne, when they

and Reprobation.

they had neyther done good nor bad, that the purpose of God whiche is by Election mighte stande, it was sayde to hir, not for the cause of woꝝkes, but by the grace of the caller, the elder shal serue the younger. As it is wꝛitten, saythe hee: Iacob I loued, but Esau I hated. Of the booke of Ise, Moyses speaketh, Exod. 32. And Christ himselfe, Luk. 10. Saying to his Apostles: Joy you and be glad, for your names are wꝛitten in the booke of life in the heauens. And in the. 69. Psalme it is spoken agaynst the wicked. Let them not be wꝛitten amongst the Iust, and put them forth of the booke of life. And agaynst the false Prophet. Ezechiel. 13. We shall not be in the counsaile of my people, nor wꝛitten in the booke of the house of Israel. There be two finall causes also of this eternall purpose of the election, the whiche Paule rehearseth in the first chapter to the Ephesians, the one toucheth God, the other pertyneth to man. We hath Elected vs befoze the foundations of the woꝝlde (sayth the Apostle) that we mighte be holy & without blame. And this answere

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reth the wicked, which woulde abuse the mercies of God to their lust. Againe it followeth. He hath Predestinate vs, that he myght chosse vs to be his chyldren, that his name may be praysed. And this stoppeth the mouthes of all our aduersaryes that saye, that this doctrine is not to the praysle of God: so that they must cease to sclaunder this doctrine, vnlesse they wyll hynder the glozy of God, and denye the open Scriptures.

Now it is to bee noted and marked diligently, that this worde election is taken after two sortes in the Scripture, some tymes as it sygnifyeth absolutely the free choyse, wyll, and appoyntment of God, without the respecte of the reuelation of the worde and message of saluation. And thus speaketh the holy Apostle Saint Paul of Election, saying of the carnall Jacob: They were enemyes concerning the gospel for your cause, but concerning the Election, they are beloued for their parents. For the gyftes of God, and his calling are suche, that he can not repent. Euen as you once were mysbelouers from God,
but

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but nowe haue attayned mercy, by theyr
myselfe, that they should attayne mer-
cie also.

This Election expresseth absolutely
the secret purpose of God, without the re-
spect of reuelation of the word, or any of
our woꝝkes following. Under this first
kinde of Election were those hundzeth
and twentye thousande, whiche God
dyd chōse and keepe vnto hymselfe in
Niniue amongst the Idolaters, and the
seuen thousande which God dyd leaue for
hymselfe in Israell, in the third booke of
Kings the. 19. chap. Yea, those that yet are
not, are thus elect, chosen and amongst al
nations both Iewes in this long blind-
nes, & banishment from their cuntrey a-
mongst the Turkes in theyr Idolatrous
wickednes, yea amongst the Edomites, the
Sabees, the Indians, and Ethiopians.

And in the late blyndnesse of the Ro-
mishe church, wherein wax together wyth
our fathers were altogether Idolatrous,
all Hypocrites and counterfaite Christi-
ans, this absolute Election whereby the
mercyfull Lord God did reserue and kepe

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His chosen vnto hym in all places , all ages , all countreys , without respect of personnes dyd most euidently appeare. Howbeit this secretie of Election must onely be lefte to the Maiestie of God, where, when, howe, and whome he there, by saueth and sheweth his mercy . For, to the blynde iudgement of man all these people rehearsed , and suche lyke seemeth reiect, reprobate and cast awaye , as appeareth by Ionas condemning the Ninivites, by Elias condemning the Israelites, and a long whyle, but yll God had by miracle from Heauen deliuered hym from that error , vnto the chiefe Apostle Peter , iudging all the Gentyles to be a polluted people , farre from the fauour of God.

The seconde kynde of Election is set forth and knowne , euident and open by the spirite of God, working in the hartes of the Elect and chosen by fayth, and trust in God his promyses through Christ, teaching vs that we are the chyldren of God chosen to him selfe by Iesus Christ, from the begynning , and therefore preparing
vs

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vs to an holy and blamelesse lyfe, to the
latude & prayse of the grace of God. The
which Election besydes the dayly experi-
ence of our consciences maye bee appro-
ued by the testymonies of these Scryp-
tures compared together. Esa. 59. Rom 8.
Ephesi. 1. Colos. 3. and a verie byefse and
perfecte description of thys Election. 2.
Thes. 2. in these woordes. We ought to
thanke God that he hath chosen you from
the begynning, by the sanctifying of the
spyrite and the belasse of the trueth, to the
which he hath called you by our Gospell,
to attayne the glozve of our Lorde Iesus
Christ. By this gracious election was
Iacob dearelye beloued in his Mothers
wombe, and Ieremie knowne vnto God
befoze hee was fashioned in his Mothers
wombe. Ieremie. 1. And to be short, all
other the Electe of God are thus chosen,
sanctified, and beloued from the begynning
from befoze the foundations of the world,
fro everlasting to everlasting. For there
is no change of tyme with God, saying
that all thinges are present in his sight.
For vnto him a thousande yeares are but

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one day, but the course & change of times are in vs, our deades, our knowledge, in mans changeable wisdom.

This Election must of necessitie driue downe the pryde we haue of our owne strength, our owne power, our owne nature, our owne free wil, our owne merites, our owne iustification of our owne workes, and byng vs to the feelynge of the mighty power of God, which worketh all in all things, to the restoring of all things in our Christ, both in Heauen and Earth, by whome we are called into this state, long before appointed accordyng to his purposed pleasure, by whose power all things are wrought, that we may boldly say wth the Apostle, who dare laye any thing to the charge of the Elect of God? It is God that iustificeth, who is hee that can condemne? Who can separte vs (whiche are this chosen Iacob) from the loue of God.

Can affliction? Can anguish? Can persecution? Can hunger? Can nakednes? Can peryll? Can the sword? For I am perswaded, sayeth he, that neyther death nor life,
nor

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noꝝ Angel, noꝝ power, noꝝ things present,
eyther thinges to come, neyther heyght,
noꝝ depth, neyther any creature can sepa-
rate vs frō the lone of God in Christ Jesu
our Loꝝde. Doe, this is the lone wherwith
the Loꝝde loueth his Iacob, whereby we
saye: O heauenly Father, Loꝝd of heauen
and earth, it hath pleased thee that thou
myght shewe thy great goodnesse most ly-
berally and fræly towards vs, befoze that
we were, and therfoze befoze we had done
eyther good oꝝ euyl, without any our me-
rytes oꝝ deseruinges onely thꝛough thy
free mercy to elect and chōse, oꝝdaine and
appoint vs heꝛes of euerlasting lyfe, and
thereby to make all things pertayning to
our saluation, so fyꝛme and sure, that they
cannot stagger, wauer, noꝝ fayle. ¶ Wher
contrariwise if they dyd hang of our woꝝ-
thyngesse, we should cuer be doubtfull, be-
cause euery man is a lyar, & al our righte-
ousnesse is lyke a spotted cloath, and no-
thing but counterfayte hypocrisie, wayed
in the ballaunce of thy seuerẽ iustice. But
the grace of this thy fræ Election maketh
vs most certaine & sure, seing no creature

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is able to take out of thy hande, O God:
Wherefore wee do laude and magnifye
thy name, worlde without ende. So be
it.

Now after this doctrine of election, and
loue of God towarde Iacob, the hating and
Reprobation of Esau, must lyke wise be de-
clared, and though the aduersaries of this
doctrine do seme to denie that there is a-
ny such Reprobation of the wycked, yet
the wordes are so plaine in Malachie and
Romanes, 9. that nothing can be moze e-
uident. For what can be moze plainly
spoken for this purpose, then that God
shoulde saye befoze the chyldren were
borne, that he hated Esau. What was
this hatred, but the Reprobation, Reiec-
tion, and condemnation by God his owne
mouth of this wicked Esau, lyke as in the
last verse of the fyrst Psalme, where it is
sayde, that the Lorde knoweth the wayes
of the iuste. (that is) he hath them wyrtten
in his booke in the Heauens, he loueth
them as is sayd of Iacob, he hath such care
ouer them, that they can not fall, but vnto
the glorie of God, and theyr owne com-
moditie

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modity, and by the course of the contraries compared together in that Psalm: it should be added, the Lord knoweth not the wicked, like as Christ sayth it shall bee answered vnto them, I knowe you not: the latter parte of the verse is that the way of the wicked shall perishe, so that it appeareth to bee all one, not to bee elected, accepted, and knowne of God, and to perishe, and to be as a Reprobate condemned. And Felinus for the of Kimby doth note, that that parte of the laste verse of the .2. Psalme: God beeing angrye, you shall perishe for the of the waye. dothe expounde this of the fyrste Psalme, so that the Election, knowledge, loue, and fauour of God, and eternall saluation can not be separate: Like as his anger and hatred, reprobation and condemnation consequently doe followe, in Caine, Esau, Pharaoh, Iudas, the Pharisees, and lyke obdurate persons, so manifestly uttering them selues to be of that sort whome God alwayes hated: The chyldren not of Abraham, but as Christ answereth vnto them, of their father the deuyl, who was a murderer

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therer from the beginning, lyke as his chyldren haue bene also ever syth the beginning of the woꝛld, and therefore must of necessitie be hated of the most mercifull Lorde., who is compelled by the order of his woꝛkes, to vse these wicked rodde and cruel scourges, for the chastisement of his chyldre, doing many times the woꝛke straunge from his nature, that he may do his woꝛke of his mercy, peculpar vnto his nature: And than vtterly bzeake, hate, reiect, and cast away into euerlasting fyre & vtter destruction this rodde and scourge, lyke a most merciful Father, sauoring his chyldren and bating the rodde. Lyke as he sayth by his pꝛophet: **W**ho vnto Assur the rodde of my fury, and the staffe of my indignation, and after pꝛomyseth to bzeake the staffe and cast away the rodde. Psal. 10. Suffering in the meane scason, yet these instruments of his wꝛath pꝛepared vnto destruction, with great patience, for this ende that he maye vtter the ryches of his gloꝛy, towards the vessels of gloꝛy, which he hath pꝛepared vnto gloꝛy.

Thus was Pharao the manifest scourge
and

and Reprobation.

and rodde of God, to correct, to chastice, & to exercise the Israelytes, and to spreade the power of God throught all the worlde. Wherefoze was Moyses sent vnto him, with the rodde of God his mighty mercy, to breake in sunder this rodde of chastisement. And the Lorde sayd vnto Moyses, I haue appoynted thee to bee the God of Pharao, and Aaron thy brother shall be thy Prophete, thou shalt speake vnto him all that I commaunde thee. And he shall speake vnto Pharao, to let go the chyldren of Israel forth of his lande. But I wyll harden his harte, sayeth the Lorde, and I wyll, multiplye my sygnes and wonders in Egypt, and hee shall not heare you. And I wyll byng myne Armie and people south of the Lande of Egypte, by most greate iudgementes, and the Egyptians shall know that I am the Lord. Exod. 12.

Againe the Lorde sayth, Nowe shall I stretch my hande to stryke thee, and thy people with a plague, and thou shalt peryshe from the earth, so; therefore haue I caused thee to stande (so; so is the

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the Hebrewe worde) that I maye beleeve
in thee my strength , and that my name
maye bee renowned througħ all the earth.
Exod. 9. Then the Lorde sendeth a great
hail, so that feelyng the hande of God the
tenth tyme , Pharaο was compelled to
crye : The Lorde is iuste , and I and my
people are synners , as followeth in the
same Chapter. Yet for all this the Lorde
hardeneth his harte, that hee pursueth the
chyl dren of Israel to his owne destructi-
on. Exod. 14. So that resy sting the power
of God , he perissheth in this worlde , and
in the worlde to come , hee is appoynted
to the everlastyng fyre , prepared for the
Devyll and his Angelles , by the iust
iudgement of the almighty Lorde : who
being refused and so openly resysted, iust-
lye doeth geue over the wycked to theyr
owne Reprobate myndes , with grady-
nesse to fulfyll theyr fleshlye desyres, and
obstinate purpose to prosecute that which
the Devyll and the worlde wylleth them
to do , and causeth them to heape vpon
theyr owne heades theyr owne damp-
nation, treasuring and storing vp al theyr
lyfe

and Reprobation.

lyfe long , woꝝkes deſeruing the wꝛath of God againſt the daye of his wꝛath and vengeance , as the Apoſtle ſayth to the Romaines.

This Reprobation then is the declaration of God his ſeuere iuſtice and iudgement , againſt the Serpent and his ſeede, whome, by the woꝛde of his eternall wiſedome hee hath accuſed from the beginning , and appoynted to euerlaſting toꝛment. The which woꝛke neceſſarie foꝛ the proceeding of God his holy pꝛouiſe, Eternall and neuer ceaſing regyment, and gouernance, becauſe it is the woꝛke of the wꝛill of the myghtie God , which is the verie lawe, equity, and iuſtice it ſelfe, free from all affections , farre from all faulte, cryme oꝛ ſinne : It ought to be knowne vnto vs all , that all theſe maye tremble , and conſider befoꝛe whome it ſtandeth, euen befoꝛe that great Lord and mighty God , who hath power both ouer the bodie and Soule to caſt into hell fyꝛe. To whome no man may ſaye: what doeſt thou: Being lyke the claye in the Potters hande , oꝛ the ſtaffe oꝛ axe in the hande of

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of the Smyter. ~~Will~~ Who offendeth against no
lawe, because his godly wyll is the lawe it
selfe, and to knowe his pleasure, is to
know the lawe, to follow his wyll, is to do
the lawe, so that of necessitye this great
Roode is so farre & free from al sinne, that
nothing is good but that which is wrought
by him, nothing can be euill that he wor-
keth in his creatures. So, the fall of Luci-
fer the father of the reprobate, doth vtter
his maiestie, doth shew his iustice, which
oloe Satan and Father Denyl, was wor-
thily cast downe into the bottome of Hell,
and eternally condemned to euerlasting
payne and tozment, because he dyd so am-
biciously and poudly climbe vp aboue his
apointed place in the heauens. And where
the mallice of this olde serpent, caused A-
dam the first man to mount aboue his e-
state, to desyre to know good & euyl, lyke a
God, the maruellous mercy of God, and
inestimable loue towarde mankind can-
sed & compelled this wicked worke of the
Serpent to serue his glozy, and to turne
to our great commodity and profyte, in
that he rayseth of the seede of man another
Adam,

and Reprobation.

Adam, most innocent and holy, agaynst whom no Diuel, neyther any helly power may preuaile, by whome we are not only reconciled vnto God, and do obteyne pardon for this offence; but we are borne anewe; and as it were agayne created into greater glory by farre; than we were at the first: for the first man had onely a promise to tye in the earthly garden so long as he dyd not taste of the forbidden fruite; we haue the promise of the beauenly Paradise; and everlasting pleasures. He had earthly meate and frute, we haue the beauenly manna which feedeth into life everlasting. He was created to worke in the Garden, we haue naturall; we are renewed vnto workes supernaturall; aboue nature, beauenly and celestiaall. He was overcome by the Serpent; we do overcome and triumphe ouer the Serpent, Sinne, Diuell, Death, and Hell. He had the gifte of reason and vnderstanding, we haue the rich wisdome of God his holy spirite; whereby we discern our owne infirmity and weaknesse, and his almightie power, mercy, and good-

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nesse. To bee sharte, where hee dyd runne
from God, w^{ch} him, & sowd figge leaues
to couer his shame, following his sond san-
tasie. We doe boldly beholde the course of
Gods working in our nakednesse, sinne,
and infirmitie, and magnifie, reioyce,
and prayse our Lord God, which sheweth
his grace by our sinne, which vettereth his
power by our weaknesse, his wisdom by
our foolishnesse, which setteth forth his e-
lect vessels, his chosen, Abels, by Cains
& vessels of his wrath. In which Cain the
first murderer, and therfore manifestly of
the serpentes seede, appeareth evidently
the iust iudgement of the Almighty God,
accursing, and condemning in Sathan and
Cayn, all sinnes and wickednesse. To vt-
ter that he abhorreth sinne, and hateth it,
being so farre contrarie from his nature,
which is iustice it selfe, contrarie from his
will, which is equitie, and his lawe which
is iudgement. In Phara^o a childe of the
same father, reprobate, indurate, and ac-
cursed, whome God stirred vp for the de-
claration of his great power and mightie
arme, as well in the manyfolde myracles
w^{ch} ought

and Reprobation.

thought for his people, which nothing had
needed, neither had been occasioned, if there
had not bene such a tyrant so indurate
and so obstinate, to withstande God & his
servants, as also by the subuersion & drown-
ing of him & his people in the red Sea, a
signe & token first of the eternall and in-
evitable destruction & damnation, wherunto
the wicked are appoynted, than of the
saluation assigned & sealed vp for the elect
& chosen: we do learne hereby also the power
of God, which the very Sorcerers, the
enemies of God were compelled to con-
fesse before Pharaon, Exod. 8. We do
learne moreover the iustice of God, which
iustice Pharaon him selfe was compelled
agaynst him selfe, to denounce and as-
 firme, Exod. 9. And finally we may see
expressed moste manifestly the fatherly
mercy of the God of Iacob, whiche dyd
giue the king and the whole people of E-
gypt a pryce for his chosen Iacob. As the
loue towardes Iacob, and the hatred toe-
wardes Esau. What shall we speake of
Iudas and other, manifestlye reprobate,
whiche are compelled by the testimonye

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of they; owne consciences to pronounce
them selues wicked; and therefore to feare
god his seuerie iustice and iust iudgement,
to flye therefrom by the terrour of their
euill consciences, which is moze soze than
a thousand witnesses, agaynst suche as
God both leane to their owne selues. The
which terrible examles, the elect of God,
hauing befoze their eyes, hath great cause
to prayse their heauely father, through his
sonne Christ, who hath sent them his holy
spirit of comfort, which will neuer suffer
them to be tempted aboue that they are a-
ble to suffer and to beare.

But where we haue two kinde of men
that be aduersaries to this doctrine of Re-
probation: The one soze uttering them
selues most manifest Reprobate, obsti-
nate, and wyllfully wicked, crying and
blaspheming: we wyll followe our lusts,
what neede we to care holwe we lyue, or
what we do? If we be elected with Iacob,
we shall be saued, if we be reiecte and
cursed with Cham, we shall be damned.
These Lucifers, not submitting them-
selues to the gouernance of God, carelesse
what

and Reprobation.

What becommeth of them, must be beate
downe with the consideration of the ma-
iestie and mightie power of God, whiche
suffereth not one sparrowe to fall vppon
the earth without his wyll & prouidence;
neyther one bear to fall from the beak of
his elect and chosen, howe fiercely so euer
they shall rage agaynst them.

Wherefore (O you Serpentes saide)
howe soeuer you shall be offended with
this that I shall speake, knowe this, that
as the mightie God hath made the scat-
tered sandes able inoughe to stay the ra-
ging Seas: so shall your proude waues
of your boyling stomacks and our busie
heades be broken and brought full lowe
where and when it shall like the Lorde of
all fleshe by these his weake vessels. And
licence must you aske, as did your father
the diuel executing his tyrannie vpon the
god mā Iob, as we reade in the first chape-
ter of that Hystorie, before you can lay
hands eyther of body or goods of his cho-
sen, and therein shall you be limited and
appoynted (as there appeareth) how farre
you shall be able to extend your violence.

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For God holdeth your hartes in his hand
be you neuer so great tyzants, & can some
cause you to faynt & fayle from your furie,
turning your harts round about as him li-
keth best. And bicause you thus blaspheme
God in words & dedes, following your fa-
ther Lucifer, abusing Gods creatures, and
despising his benefytes, his tollerance, and
his long sufferance, which might moue you
to repentance (as holy Paule warneth) you
treasure vp for your selues, euen wrath &
vengeance agaynst the day of vengeance.
I do feare nothing at all to offende you
with my wryting, neither do you passe any
thinge at all what is wrytten or spoken,
though you vse to sweare, stampe, & stare
for a little space in a furious rage, when
you heare and seele things contrarie to
your poyson. But the scriptures of God,
all god wrytinges, all truthe, vnto suche
dogs and hogs are vttered to this purpose,
that they may be a testimony of condem-
nation of the light of Gods truth reiecte
and despised. Therefore for the elect of God
that they may vnderstand the course of
Gods working in al his creatures, & reue-
rence

and Reprobation.

rence his maiestie, and magnific and re-
noume his holy name, is this witten. Yet
doubtlesse do I know amongst the chiefe
vessels & chosen children of God, there be
many whiche haue not attayned to this
poynt of doctrine of Electio & Reprobatio,
whom I am very loth to offend, and ther-
fore I desire the for the loue of God to suf-
fer me quietly without their grieve to of-
fer vnto other the comfort of my conscience,
whiche I haue hereby undoubtedly recey-
ued: like as I haue many times barked
vnto them in the contrary. First praying
thus both of vs together vnto our heauenly
father, knowledging our owne infirmitie
& weaknesse. O father in the heauens,
whatsoever we are, whatsoever we haue,
whatsoever we knowe, it is onely by thy
free grace, for we were by nature the chil-
dren of wrath, & we are not borne anew of
fleshe & blood, eyther of the seede of man, or
of the wyl of man, fleshe & blood can not re-
neale the misteries of thy heauenly king-
dome vnto vs. But by thy blessed wyl, are
we that we are, & by the same know we
that we know: therefore (O father) do we

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committ into thy handes onely our salua-
tion. If our knowledge be small, yet we
doubte nothing but that we are the chyl-
dren of thy everlasting kyngdome, and
therefore by thy myghtye power, we shall
growe when it shall be thy pleasure, to a
more full and ryper knowledge of a more
perfyte age, wherein our fayth shall bee
fully able to comprehend and receyue the
breadth, depth, heygth, & largenesse of thy
great mercyes, and gracious promyses.

But seeing this power of full knowledge
and perfecte reuelation, passeth all power
naturall, and remaineth onely in thy po-
wer, and the light of thy spirite (O Lord).
Doe thou what shall please thee, to open to
vs thy seruants and chyldren, depending
of thy handes, so much of the lyght of thy
countenaunce, and at such tymes as shall
seeme good to thy wysedome and fatherly
mercy. In the meane tyme thus resting
wholy vpon thee, neyther can we dispaire,
neyther wyll we be too much carefull, al-
though we can not attayne to the know-
ledge of many of thy woordes, neyther to
the vnderstanding of many places of the
scrip.

and Reprobation.

scriptures. but we wyll confesse vnto thee
the weakenesse of our sayth, wayting al-
wayes for further reuelation of thy glori-
ous lyght to be vttered vnto vs, when thou
shalt thinke of thy fatherly beneuolence &
goodnesse meete and conuenient, knowing
most surely that thou wylt pitie our chyld-
dishe infancie, and cause the same to serue
for thy glory and our greate commoditie,
seeing that we doe erre and are chyldishe,
as sonnes before such a father which can
not put off his fatherlye pytie, but ra-
ther as thou hast brought vs vnto thee, to
be the heyres of thy kingdome by the blood
of thy naturall sonne, so we bee most sure
that thou wylt lighten vs in the end, with
the full fruition of the bryght lyght of thy
countenaunce, that we maye see thee and
know thee as this thy sonne our redeemer
knoweth thee, yea, see thee our father,
face to face, and know as we be knowne.
Thus rest we onely of thy hande to in-
crease our knowledge at thy good plea-
sure, O mighty Lorde and most merciful
father. So be it.

If you can thus submytte your selues,
god

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god bzeethzen , to the wisedome of God,
wozking in vs weakelyngs what him ly-
keth . All the stumblyng stones whiche
might offend you, may easily be remoued.
There be two things especially which doe
seeme to stande against this doctrine of
Election and Reprobation , oꝝ of God his
gouernaunce and pꝛouidence , soꝝ all is
one in effect, the one toucheth God , the o-
ther man . The fyrst and pꝛyncipall is,
leaste that the wicked doe make God the
Authour of synne in the Reprobate . the
whiche doubt, we maye remoue folowynge ma-
ner of wayes.

Fyrst, by the authozitie of Scriptures.
Secondlye , by the testimonie of theyꝝ
own consciences whiche be the reprobate.
Thirde, by the nature of sinne. Fowrth-
ly, by the maiestie of God, whiche is bound
to none of his creatures , to make hym
this oꝝ that bestell . For the fyrst , Saint
Iames sayeth : Let no man saye when he
is tempted , that he is tempted of God ,
foꝝ God , as he can not be tempted with
euyl , so neyther doeth hee tempte any
man . But euerye man is tempted ,
drawne

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alone alwaye, and entyled of his owne
luste and concupiscence. When the luste
when it hath conceived, bringeth forth
synne. James. 1. And even thus it ap-
peared in the fyrste fall of mankynde.
After, though the Lorde our God had
warned and commaunded the contrary,
oure olde enemye kyseth the concu-
piscence and lust of the Woman, with the
godnesse, pleasauntnesse and beautie of
the Apple, then her lust conceyving this,
bringeth forth synne, entyng also her
husband, to the breaking of Gods com-
maundementes. Genes. 3. But contra-
rywise, sayeth James in the same place.
Iam. 1. least you should erre and conceyue
any euill opinion of God, every good gyfte
and euery perfyte gyfte is from aboue,
descending from the Father of lyght, with
whom is no variablenesse, neither change
into darkenesse, that he should be geue
nowe good things, nowe euill, now lyght,
nowe darkenesse. No, sayth the apostle
Paule, let God be true, and all men lyars.
Can God be vntrue? Howe shall he then
iudge the worlde? Rom. 3. Againe, God
sayth

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sayeth by his Prophet Ezechiel: I wyl
not the death of a sinner, but I wyl rather
that the sinner conuert, repent and lyue.
And vnto wicked Jerusalem sayth our sa-
uiour Christ: O Jerusalem, Jerusalem,
which slayest the Prophetes, and stonest
them that are sent vnto the: Howe ofte
would I haue gathered together thy chyl-
dren, as the Hen gathereth her Chickens
vnder her wings, and thou wouldest not.
Loe, thy house therefore is left desolate.
Mat. 23. Loe, here appeareth the goodnesse
of the lyuing Lord, so dilligently calling
the wicked to him by his worde, by his
Prophetes, by his messengers, and at the
length by his owne sonne, that he can not
in any case be accounted the Author of
theyr euyl, nor cause of theyr fall. But con-
trary wise, theyr owne wyllfull and wyck-
ed stubbernesse is the cause of their euyl,
and the onely occasion of theyr fall, as it is
written: Thy perdition and destruction is
of thine owne selfe, but onely of me is thy
saluation. And infinite scriptures to the
same purpose appertayning. What we
may saye with Daniel; vnto the Lord,
belongeth

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belongeth righteousnesse, and to vs the
shame and covering of our faces. Daniel. 9.
Secondly, The testimony of the consci-
ences of the wicked, which shall accuse or
excuse them at the great day, which is al-
wayes of the force and valure of a thou-
sande wytnesses, which is the wyne that
shall neuer dye, but gnawe the wicked
for ever. Esai. 46. This conscience, I say,
of theyrs shall condemne the wicked,
and what shall God then doe? Wherein
is his deeadfull maiestie to be charged?
Caine by his owne conscience, is compel-
led to confesse: greater is my wickednesse
then can be remitted. When callest mee
from the face of the earth, sayth he, and I
must hyde mee from thy face. Doe, the iust
indgement of God, and his worthy con-
demnation, openly confessed. Who dare
then blasse God? Caine dare in no wyse
doe it. Neyther yet proude Pharao, who
condempned in his owne harte and con-
science, accuseth him selfe and his people,
and iustifyeth God, delpyering all men
from this wicked blasphemy, saying, open-
ly: I haue sinned now, the Lord is iust,
and

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and I and my people are wycked. Exo. 9.
What doeth Iudas? Doeth he not crye
lyke wyse. I haue synned, betraying this
innocent blood. Math. 27. And to vtter in
deede that thing he felt within his breast,
he is compelled to take aduengance, and
execute a iudgement moste terribble a-
gainst him selfe, vttering to all the world
him selfe most wicked, and that the iustice
of God, punishing suche wycked Tray-
tors and murderers, ought most wo-
rthily to be feared, magnified, and re-
uerenced, throughout the whole worlde.
Lye as all the other wycked and despe-
rate persons, which for anguish of harte,
and terrour of conscience, do murder
themselues, both evidently and continu-
ally witnesse vnto the worldes ende, that
there is a iust Lorde, the God of iudge-
ment, whome they do feare, and before
whose face they dare not appeare to ac-
cuse him of any sinne, but rather taking
the crime, blame, shame, and punishment,
vnto them selues, who worthily by theyr
owne conscience, haue deserved it, doeth
thus torment themselues, and with vio-
lent

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lent handes aduenge the sinne they haue
commytted in theyr owne synfull soules
and bodyes. Thus must God alwayes
be sounde iust, and ouercome when he is
iudged, by the testimony of our owne
conscience, which shall accuse or excuse
vs at the great daye. Roma 2. Wherefore
let no man be so foolyshe to saye, that God
is the Autho^r of euyl. vnlasse he wyll bee
accompted worse than Cain, more proude
than Pharao, more wycked than Iudas,
or any other the Reprobate from the be-
gynning.

Thirdly, the nature of sinne being de-
fyned by the autho^ritie of scriptures, to
be a thought, worde, or dede, contrary to
the wyl of God. For such things onely de-
fyle the man, as Christ our master sayth,
Math. 15. And therefore are onely to be
accompted sinne. No such thought can be
attributed or ascribed vnto God, as can
be against his wyl, therefore no sinne
can be his worke. Neither can he be
the Autho^r of euyl, which therefore
is called God, because he is the Autho^r
and geuer of all good, and so farre from
euyl,

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euill, that he turneth all our euill to some good, our sinne to the uttering of his grace, our lyes to the declaration of his trueth.

So, this is the perfect workemaster which worketh all things without fault or trespasse, all other doe fayle, faulter, & trespasse and sinne in al their workes, that he may be iustified in all his doings, and all creatures fall down befoze his face & presence. Who though he doe worke al in al things, yet doth he worke the same to such godly ende and purpose, knowne onely to his maiestie, that though we be compelled to say, God is the author of the fact, yet must we answere: but not of the crime. Because he is the Maister of the house, and Lord ouer the family, and therefore may doe any thing without the blame of his seruants.

And lyke as that which is no faulte in the maister of the house, is a great faulte many tymes in any of his seruants, because it is the breaking of the y^e maisters commaundement: Euen so doubtlesse the selfe same worke is sinne in God his seruants and creatures, which to God is no sinne,

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sinne, but an ordinary worke appoynted
for some speciall purpose, eyther for the
manifestation of his power, as was the
hardeninge of Pharao, or for the decla-
ration of his mercye, as was the fall of
Dauid, of Peter, of Marie Magdalen, and
all other repentant sinners. And where-
fore, I pray you, may not this Lorde thus
use his owne seruantes, without any
blame of sinne, seeing that he hath crea-
ted and made them all onely to serue
hys glorie, hys iustice, and hys mercye.
Or howe can hee bee vniuste, or the au-
thour of anye synne, by whome all the
worlde muste bee iudged and broughte to
the balance of iustice and equitie. When
the first worlde shall be condemned for
their sinne and iniquitie, and we nowe
lyvinge shall bee iudged for cure sinnes:
specially all those whiche not onely doe
cruell themselves, but are Authours and
faultors to wicked doers. Romaines. i.

Fourthly, The maiestie of God can bee
subiect to no sinne, because it can be vn-
der no lawe. And that onely is wor-
thely called sinne whiche is done agaynst

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a Lawe , therefore no worke that God
dothe oughte to be accompted euill , ey-
ther that he is the occasion of any euill,
whiche onely is the minde , sence , spi-
rite , and power of the Lawe , wythout
whome no lawe of it selfe is good. For eue-
rie good lawe is the minde, wyll , and com-
maundement of God , and what so euer
lawe is not the mynde , wyll , and com-
maundement of God (as was the lawes
of the Scribes and Phariseys , and of the
cursed Wapists) the same be wicked : who
of necessitie were set vp the body of An-
tichrist, to vtter theyr vnrightheousnesse,
that Christe the sonne of righteousnesse,
the head of his body , in his manyfolde
mercies . more playnely might appeare,
and shine with more glozy . Agayne to de-
fine sinne to be the affection , motion , or
operation of any reasonable creature , a-
gaynst the lawe of God; his maiestie must
needes be secluded and excused, who is the
lawe maker, the createor , no creature, ha-
uing no euill motion , nor ledde with any
affection, whiche mighte make his worke
euill. Like as the creature is for the most
part

and Reprobation.

part blame worthe because euen when it doth the best of all. It is subiect to some affection, eyther selfeloue, or hatred of some other, yea the Lorde God maye vse any of his creatures in any worke, without the blame of any euill, as well as the Smith may make his coles to flame, or to quenche them, eyther the same peece of yron, sometimes his hammer, sometime his tongs or stithy.

Wherefoze though very muche might be sayde in this parte, that as the potter may make of one peece of clay what hym liketh, the Smith maye make of hys yron diuers instrumentes, yet following the godly wisdome of S. Paule, I thinke it moze mete to beate downe mans subtilties, with the contemplation of the Paiesie of the mightie God, pronouncing boldly that sucbe as saye (if my lyes and sinne set forth his glory, why am I then iudged as a sinner, let vs doe euill that good may come, and so in their wicked words dare make God the authoz of euyl) hath their worthe damnation alreadye, as Paule sayth. Rom. 3. For of necessitye

R.ii.

which

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Whiche their eyes can not see, suche diuersitie of sinne and grace, of righteousness and vnrighteousnesse, of the contrarietie and chaunge of things, must be in this wonderfull creation of heauen and earth, by the high maiestie of God appoynted and ordeyned. For what needed the goodly creature of lyght? If there had bene no darknesse, or howe shoulde this benefite haue bene felt or perceyued? what matter or cause of uttering iustice might haue bene found without sinne and vnrighteousnesse? how should grace haue bene shewed, if no wrath had bene deserued? For the mightie God thereby most evidently uttereth his maiestie, in that he sheweth how the heauens fall into darknesse without him, the earth into dust, the Angels into deuyls, the men into sinne, and so finally without him all thinges to come to nought, that he might be magnified, creating all thinges, his sonne our saviour renowned, who hath redeemed vs all, his holy spirite exalted, who hath retriued all vs that be his elect and chosen. Nowe to what creature is the maiestie of God bounde

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bounde and founde debter of his spirite. If he withhold it from any, his dreadfull maiestie may rightly withhold it, for who hath giuen him first, to aske any thinge as gayne of debt or dutie? If his maiestie doe giue his spirite, it is of his free mercy and grace. If the earth fall into dust, if man fall into sinne, that all things may be knowne to be nothing without God: what blame deserueth God, or who dare accuse hym? No, let all flesh fall downe before his maiestie and confesse: All things doth onely rest vpon thee, O Lord, thou hast created all things of nothing, so that without thee they all do fall to their originall, to shewe them selues vayne and nothing worthe, weake, wretched, & miserable, wherefore if we haue any good thing it cometh of thy mercy, if we haue any weaknesse, sinne, or infirmitie, it cometh of our owne concupiscence, lusts, & banity. our perdition is of our selues, our sinne is of our selues, onely of thee is our saluation, thou made vs clay, potts & vessels to thine vse. Do thou with vs as thou shalt think good in thine eyes, and the blame shall fall vpon our own fa-

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ces. The second cause which concerneth man (wherby many mistake this doctrine) is that God exhorteth man alwayes in his Scriptures to good, and forbiddeth euill with many terrible threatnings, whiche things seemeth not to be needful (say they) seeing the Elect shall be saved, & the Reprobate condemned, by decree & sentence giuen vpon them befoze they be borne. To this we do answer, that these exhortations and considerations are very necessary to both twaine, because God leadeth vs men alwayes like reasonable creatures, not like insensible Becks or Stones. And to the Elect they are most necessarie prickles and spurres, to stirre the dull flesh toward his dutie, as all good men feeleth & can beare witnesse. To the Reprobate they are testimonies of the good wyll of the almighty God to them opened and vttered, but openly resisted, and refused, and reiected, according to the saying of oure Sauoure Christ: If I had not come and spoken to them, they had had no sinne, but nowe they haue no pretence or excuse for theyr sinne. Paradiuenture you wyll answere
max:

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mē: They can not obey vnto it . What
is the cause thereof I pray you : bicause
they lacke the spirite of Chyiste to leade
them, you wyl say : I dare easily graunt
you, but wyl they graunt this : wyl they
(thinke you) submitte them selues vnder
pōze Chyiste , and the folysheesse of the
crosse, and not rather boast and brag their
wisedomē, their knowledge, and their vp-
right dealing, and righteousnesse. Are not
these the men that dare thus boast : We
knowe as well as the Preacher can tell
vs . Is the spirite of God departed from
vs to speake with him : As was sayde to
Micha .2. of the Kings. 22. chapter . Was
the Pharises did answere vnto Chyiste:
are we blynde : To whome our Sauour
sayth agayne: If you were blinde you had
no sinne, but nowe you say you se, there-
fore your sinne remayneth. Ioh .9. Thus
doubtlesse they are so farre from the sub-
mission & subiection to pōze Chyist , that
contrariwise they do willingly and natu-
rally followe their Father Lucifer , who
did lift him selfe arrogantly aboue Chyist
the sonne of righteousnesse, and euermore

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fyghteth against Christ, though the mightie power and high wisdom of God turneth his euill wyll and all theyrs to his glozy & good purposes. None other wayes than bodily and naturall darknesse, which by the wonderfull wisdom of God, clearly setteth forth the bright Sunshyne, and yet laboureth by continuall course to shadowe the Sunne, and to couer the whole earth. Wherfore the Lord God dooing away this naturall darknesse from man, exhorteth to iustice and equitie, which is his nature, and the Image which man ought to counterfayte. And alwayes commaundeth thinges therevnto agreable. And forbiddeth that he is not, that is to saye, iniquitie, and dehortheth therefrom by his Prophetes and Preachers, publishing his wyll and pleasure, which is the lyght and lawe most perfecte to man his noble creature, whome he hath made for his honour and glozy, whome he hath appointed to beare his Image vpon earth, of iustice, righteousness & innocency. But because this Image could by no creature perfectly be expressed, vnlesse the same were

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were fully replenished with the self same
Godhead, because that all things besides
foorth had some imperfection, bewraying
they: originall the darknesse, as Iohn cal-
leth it, the Tohu and Bohu, as Moyses
doeth it name. The vaine vanitie, and
wylde defoꝛmitie, whence they were by
creation altered, recovered, and bꝛought
into lyght and lyfe, as appeared in Adam
fallyng from trũeth to lyes, & raight at the
beginning: nowe of necessitie the sonne
of God (who onely is good of nature) be-
commeth man, and taketh this office to
beare the Image of God innisibie. Colo. 1.
And to be the head of that spyꝛituall per-
fection which was to be wrought in man-
kinde, by his afoꝛeappointed purpose, and
becommeth the fyrst begotten of all crea-
tures, foꝛ by him were all thinges created
both in heauen and earth, visibie and in-
uisibie, maiestie, Lordshyp, rule, & power,
by whome, and in whome all thinges are
created, and hee is befoꝛe all creatures,
and in him all thinges haue their beeing.
And he is the head of the bodie, he is the
beginning and first begotten of the head,
that

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that in all things he might haue prebeminence. For it pleased the father that in him should dwell all fulnesse, and by him to reconcile all things to himselfe. And to set at peace by him through the blood of his crosse, both things in heauen and things in earth: for euen you, sayth Paule, which in tymes past were straungers, because your minds were set in euyl works, hath he now reconcyled in the body of his flesh through death, to make you holpe and blamelesse, and without fault in his sight. Seeing then that this cannot be denied to be the course of God his holy working, to dye away this darknesse, and to bring man to his lght, to take away sinne, & to bring man to a lyfe blamelesse, the state of innocencie, and his owne likeness: shal it not be most necessarye to haue Preachers & Teachers, to tell vs the same, and to admonishe vs wherevnto we be called, seeing of our selues and our owne reasons no such thing can be perceyued: Therefore haue we preachings & exhortations, as Paule sayth: for when the worlde throuwe wisdoms knew not God in the wisdoms

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dom of God, it pleased God through the
foolishnesse of Preaching, to save them
that beleeued. 1. Corin. 1. And as hee also
sayth of him selfe in another place: Wee
do Preach this ryches in Christ the hope
of your glozy, warning all men, and tea-
ching all men in all wisdom, to make all
men perfyte in Christ Iesu.

Thus serueth then exhortations, de-
hortations, comminations, and publica-
tions of the lawes and wyll of our Lorde
God: that hee maye be knowne the Lord
and gouernour ouer all the thynges hee
hath created, and the onely lawe maker
amongst his creatures, publyshing vnto
all that perfecte equitie and iustice, which
ought in no case to be resysted. Wherevnto
if they can not attayne, they must con-
fesse and knowledg their owne infirmity
and weakenesse, and submitt them selues
vnder the mightie hande of God, and so
doeing they shall be receyued as chyldren
of the most louing and most mercifull fa-
ther, in suche degrees of perfection as hee
hath appoynted to the beautifying of the
bodie of his sonne our head. So that the
Lord

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Lozde God doeth teache all, and lyghten all men that come into the woꝛlde, bothe chosen and Repꝛobate, with such a knowledge as doth the good Pꝛince, which vnto all his Subiects proclaimeth his statutes, and publysheth his lawes: but lyke a good and tender father, he leadeth his chyldzen, regenerate and boꝛne a newe, neyther of fleshe noꝛ blood, noꝛ the wyll of man, and guydeth them with his fatherly spyꝛite, in the pathes of the same lawes, wytyng in theyꝛ hartes what is his good wyll and pleasure.

In the which course of God his wonderfull woꝛke, the wicked hath no cause to complayne, foꝛ as theyꝛ father whom they do folloꝛwe, is named the Pꝛince of this woꝛld, so they haue the woꝛld at wyll, and are riche roysters and welthy woꝛldolings, tramplꝛng vnder theyꝛ fete, pꝛe Abel, and the despyſed Chꝛistians: neyther wyl they change their estate with any such, no when they are called from darknesse to be partakers of light, of life, and the heauenly daynties, layde vp in pꝛe Chꝛist, they despyſed that estate, excuſing their purcha
ses,

and Reprobation.

ses, they: marchaundice, and their earthly lusses and delyghtes. Luke. 14. Wherefoze in the other woꝛlde they that haere are oppressed shall haue comfozt, and the other toꝛment.

Such is the oꝛder then of God his woꝛking, that by the contrarietie of the chosen and reprobate, of Iacob and Esau, of Pharao and Israel, and the wisedom of God, and the wisedom of the woꝛld, he wyl set foꝛth his maiestie, his power, his diuinity, his Godhead, so much as may be knowne vnto man (that is to say) in his wisdome, iustice, mercy, & almightynesse. Foꝛ, comparing his wisedom to any other wisedom, nowe appeareth the contrarie, that it is very foolishnesse, euen darknesse compared vnto lyght, death vnto lyfe, lyes vnto trueth, as Paule sayth: When they accounted themselves wyse, they were made very fooles, and chaunged the trueth with lyes: the gloꝛy of the immortal God, to mortall & coꝛruptible creatures. They following their owne righteousnesse could not come to the ryghteousnesse of God in Iesu Chylt.

Where.

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Wherefoze of necessitye God dyd thus
all vnder synne, that his mercie myght
flow ouer all. And that his mighty power
myght appeare, he hath created the hea-
uens and earth, wherein we do see lyght
and darknesse, death and lyfe, shame and
glozye, weaknesse and strength, lyes and
trueth, ryghteousnesse and vnrightheous-
nesse, to serue to the setting forth of his
glozie, that man may be dyuyn to saue
with Paule: O the depth of the ryches of
the wysdome and knowledge of God. How
incomprehensyble are his wayes? How
vnsearchable are his iudgemētis: For who
hath knowne the minde of the Lorde? Or
who hath bene his counsellor, Or who hath
given him ought afozehand, that he might
be repayed? For by him, and through
him, and in him, are all things, to him be
prayse for ever. Amen.

And as this holy Apostle Paule doeth
submytte him selfe to the great depth of
the wysdome of God, and his wonderfull
Regiment and prouidence, and woulde
beate and dyue downe all fleshe by the
consideration of the same. So also all our
Fathers

and Reprobation.

fathers from the beginning hath layde
this the onely foundation of theyr sayth:
wherefoze Moyses beginneth to stablish
the sayth of man at the hystorie of the crea-
tion, and so forth by the order of God
his present gouernance about the things
made and created. And David for a
confession of his sayth, pronounceth of
this prouidence. Psalm. 95. I doe knowe
that thou art a great Lord, and a Lord a-
boue all Gods. All things whatsoever
the Lordes pleasure was, he hath made
in the Heauens, the earth, the Seas, and
the bottomlesse waters. Againe, by the
worde of God all things were set in their
places, and by the spirite of his mouth all
the powers that be in them. And Paule
consydering most deeply, and pronoun-
cinge mooste playnlye this diuine gouer-
nance of the creatures, and godly prou-
idence of the creatour, in all things for his
Cleare and chosen, sayth thus. Roma. 8.
We knowe that all things worke for
the best vnto them that loue God, who
also are called of purpose: for those which
he knewe befoze, he also predestinate, that
they

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they should be like fashioned to the shape of hys Sonne. Moreover, whome he hath predestinate, those hath he called, & whome he called, the he also hath iustified, whome hee hath iustified, those also hath hee glorified.

So that thys appeareth to be no newe learning or vaine doctrine of Gods providence and Election. But the only ground of fayth and certainty of conscience in all confidences agaynst the worlde, the fleshe and the deuil, agaynst Sinne, Death, and Hell, as the Apostle vseth it in the latter end of the same chapter, and all the fathers from the beginning hath felt it. For how coulde Adam by any other worke or creature, eyther by comfort of any other doctrine, stay hys conscience? But in that the Lorde God promised to prouyde for hym, and to saue him from his enemyes (who once had overcome hym) by the blessed seed, which not by merites, but by mercie and grace, and therfoze of his free purpose befoze appoynted, shoulde be sente vnto hym, to bryake the headd of the Serpent: Why? Should Abraham haue
left

and Reprobation.

leste bys countrey and his owne Fathers
house, if he had not felt this diuine prou-
dence: fatherly care, free choyse, and Elec-
tion of him and his sæde? By the whiche
liuely feling of God his careful prouidẽce,
and free choyse, sending him sæde when he
was past hope of sæde (cõcerning his dead
bodpe all the workes of nature) and by
the stedfastnes of faith in the temptations
about the same sæde, to be made a flayne
sacrifice, other greuous temptations and
aduersities from time to time layde vpon
hym; this chosen vessell Abraham is cal-
led the father of all faythful. As by his by-
storie appereth a fatherly care of our God,
for all his people, both for bodies & soules
for wife and childe, and all together. And
Isack his sonne, that chosen sæd, in whom
all the Nations of the earth were promi-
sed to be blessed longe before the chyld
was bozne, hath this promise of enheri-
taunce gyuen hym by fauour, that the
promise mighte be sure to all the sæde as
Paulle sayth. Rom. 14, vnto whome and his
faythful sæde, this free promise & fatherly
Election and Predestination, or what else

S. i.

you

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you wyll call it) was againe reuealed and opened Genes. 26. In these wordes: thoue thy seede shall all the nations of the earth be blessed. And the liuely sence and saylyng of this Election and fatherly care of God for him, did then especially shine in his hart, when the Lord said vnto him: Go not into Egypt, farie hære, I wyll be with thee. and wyl blesse thee, & thoue thy seede shall all the nations of the earth be blessed. Ge. 26. And after that greuous temptation vndoubtedly wherein he was compelled for feare of the Philistines, to denye his wife and call her sister, & after the manifold contentions with the Philistines, wherin his God dyd preserue him, and at the ende, in the wonderfull myracle of his chyldren, whose byrthright was altered by the vnsearcheable prouidence of God, the manifest notes and tokens of the free Election and choyce of God dyd appeare: And Iacob chosen and beloved in his mothers wombe, felte thys free worke of God his great fauour, who had chosen hym befoze he was borne, and takynge occasion of the necessitie of
his

and Reprobation.

his brother, seeketh the byrthright, the which God had vnto him before appoynted and promysed, renouncing the course of nature, then doth hee leaue and forsake his fathers house, and patiently taketh all troubles offered vnto him. In the which often tymes vndoubtedly he seeleth the heauy and græuous temptations that his fathers Abraham and Isaac had before (for no creature moze often suffereth trouble than the very Elect of God) for the experyment of his fayth, whereby the lyuely sence and vndoubted tokens of his fanourable election after many battels and victozies, might be made certaine & sure, thorough present comfort alwayes ministred vnto him, eyther by secrete inspiration or manifest reuelation, witnessing the singular care of his heauenly Father ouer him his dearely beloued and chosen chylde, as his wonderful vision of the ladder and the Angels descending from beauen both declare, and the other vision wherein the Angell dyd shewe him the partie coloured sheepe for his portion, to multiplie and encrease his substance: as also when God

S.ii.

byodeth

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biddeth him goe into his owne countreye from his deceptfull Laban, and defendeth hys Iacob from hym: And finally the glorious victoꝝy giuen vnto him ouer the Angell, comforting him agaynst the feare of his brother Esau, doth bring forth vnto his heart and conscience the assured signe and token of the fauour of his heavenly father, first election and chosing, and after euermore gouerning, guiding, and preserving by the free mercy of his diuine prouidence.

Jeremye also chosen in his Mothers wombe, as appeareth in the first chapter of his Prophecie, where it is sayd from the mouth of God: before I fashioned thee in thy Mothers wombe I did know thee, and or euer thou wast boꝝne I did sanctifie thee and ordeyned thee to be a Prophet vnto this people, then felte the mosse lyuely signes and tokens of his Election, when his fleshe repined, grudged and feared to take in hande the execution of this greate and dangerous embassage, & the power of God his spirite dothe touche his heart, and openeth his mouthe to the planting
and

and Reprobation.

and rooting vp of all people and kingdoms to breake, destroy, and make waste, and rayled hym as a fenced towne; a brazen wall, and yron pyller agaynst the kinges, priestes, and people of the lande. Howe though sometymes hys flesh doth grudge for the burthen, of his offyce, and anguise of hart, as though he had beene an abiecte or Reprobate, yet alwayes after the bzunt of temptations uttering his weaknesse, he findeth the mercyfull prouidence of his heauenly father, to take a continuall care of hym, and not onely comforte and assist hym, but also most evidently to punish his enemies.

And to be shor't, all the electe of God are thus chosen and called, guided, and gouerned from their mothers wombe, according to the sayinge of the princely Prophete: Thou arte hee that takeste mee from my Mothers wombe, thou wast my hope, yet when I hanged vppon my Mothers brestes. I haue bene left vnto thee euer since I was bozne, thou art my God euen from my Mothers wombe. And then doe they feele most sensibly & liuely this theyr

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Election , when temptations and aduerſities doth aſſaile and aſſault them, in the which conflicts of the fleſh, and the ſpिरितe, of ſinne and grace, of lighte and darknes, they are compelled to crye and call, to ſigh and ſobbe befoze theyr heauenly Father for the deliuerance of this mortall and ſinful booy ſubdued to vanitie: and though they do moſt evidently perceyue how they are called from darkneſſe to lighte , from loue of iniquitie, to the hatred of the ſame, from obedience ſomtime giuen to Sathan and to the luſtes of the fleſh , to the obedience of the ſpirit , whiche fighteth againſt the fleſh, and though , I ſay , they perceyuing this , be not able to quench theſe raging luſtes yet do they mourne and dayly lament , calling for the grace of their heauenly father, which lamentations , ſighings and ſorrowyngs of theyr ſinnes , bee the ſenſible feelings and lively ſignes and tokens of Gods infallible and ſure Election. Wherefore whoſoeuer ſhal feele theſe ſecret ſighes and mournings, thereby haſting ſinne & deſiring therfro to be deliuered, conſidering theyr owne weaknes, and wiſhing

and Reprobation.

by the fruite , and a good man forth of the
good treasure of his harte doth bying forth
good woꝝkes, & the euyl man euyl woꝝkes.
This doth Iames byd vs , to shewe our
sayth of our woꝝkes, and sayth, that Abra-
ham did thus vtter his faith by his woꝝkes,
and Rahab by her woꝝkes, and were iusti-
fied . Where we are compelled with all
the godly learned to expounde the woꝝde
iustified , declared to be iust , or else we
do make Iames contrary to him selfe, con-
trary to Moyse, whose sentence he in the
same place alledgeth, contrarie to Paule,
and the whole course of Scriptures. And
thus muste all the generall sentence of
woꝝkes be vnderstode , that by these
woꝝkes wherein God wyll haue vs to
walke, we are knowne to haue his spirite
to be good trees, & so iudged by our fruites:
as is the good Apple tre by the Apples,
not that the Apples make hym good , but
testifye that he is good , and that it hath
within it selfe a kindly power of good iuice
and noꝝishment. So we feeling the power
of the spyꝛyte woꝝkinge in our hartes,
Godly motions, and so bynging forth
good

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god fruites of sayth and good woꝝkes, do
coꝛfirme our Election and vocation, as Pe-
ter ſpeaketh, to our ſelues and others.

The ſeconde uſe of woꝝkes is, that God
in vs by them may be gloꝝified. Whereof
our ſauour Chriſt ſayth, Mat. 5. Let your
lyght ſo ſhine befoze men, that they ſeing
your good woꝝkes, may gloꝝifie your father
which is in heauen. And this is the chiefe
uſe of good woꝝkes, the laude and gloꝝye
of God, wherevnto we were fyrſt crea-
ted in the earthy Adam, & now are a new
reſtoꝛed by the heauenly Adam, Chriſt
Jeſu, to walke in good woꝝkes, & to be holy,
blameleſſe, and without fault. And to this
ende, that God in them might be gloꝝy-
fied, doth ſcripture commend vnto vs good
woꝝkes, & ſetteth foꝛth the crowne of gloꝝy
to them that therein are exerciſed. So ruine
that ye may obtaine, ſayth the Apoſtle, la-
boꝛ foꝛ the crowne incorruptible. 1. Cor. 9.

Nowe becauſe theſe latter dayes are
the tymes wherein our Sauour Chriſt
dyd ſaye, that ſayth ſhould fayle, and cha-
rytie ſhoulde ware colde, we that haue ſo
cleare reuelation of Gods great mercyes
in

and Reprobation.

wishing alwaies to be of more perfection, let them with all thanks giuinge vnto God reioyce, knowing that this procedeth not from flesh nor bloud, but fro the spirite of our head Iesus Christ, who maketh intercession for his afflicted members (who are his Saints) with vnspeakeable groanings. Whome though for a time he do permit to be afflicted, both in spirite and bodie, as sometimes he did Iob, Ionas, Ieremie, and other: yet at the ende he giueth vnto them most triumphant victorie, accordinge to the euerlasting purpose of his diuine prouidence, who is to be feared, reuerenced, renowned and praysed for euer. So be it.

Heretofore haue we answered generally to them that woulde make God the Authoꝝ of euill, and to them which do say, that this doctrine taketh away exhortations and threatnings, and the preaching of the woꝛde. Nowe by the grace of God, we wyl more briefly answer to some arguments whiche they bring forth of the scriptures, setting aparte all such calculations as mans reason (whiche in Gods

S. iiii. mysteries

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mysterie can neuer be satisfiſſed) by the craft of the deuyl doth ercogitate, & inuēt. But firſt we wyl ſpeake ſomthing of good woꝛkes, & the true vnderſtanding of thoſe ſcriptures which commend them vnto vs, leſt we ſhould ſeeme to diſſuade men from the ſame, or extenuate the meaning of the holy ghoſt, in ſuch ſentences as our aduerſaries doe wickedly peruert for the maintenance of mans power againſt this doctrine of grace & free Election, which dare affirme that by woꝛks they purchase part of theyꝝ ſaluation, the which (as we haue ſayde) is freely geuen by this Election in Chriſt Jeſu befoꝛe the foundation of the world was layde.

The good woꝛks which are ſo in daide, that is to ſay, which procede of the ſpirite of adoption, & the feeling of Gods mercies in electing, calling & iuſtifying, fyrſt of all haue this uſe, y they declare the power of God to be in vs, and the ſpyrite of Chriſt, which doth conſoꝛme vs to his image: and this is the ende wherunto we are Elected and Predeſtinate to be conſoꝛmed to the Image of his ſonne. Rom. 8. Elected befoꝛe the
the

and Reprobation.

the foundation of the world, to be holy and blamelesse. Eph. 1. Created vnto good woꝝkes, which God hath prepared foꝝ vs to walke therein. Eph. 2. These haue the reward, as Paul sayth, not onely of this lyfe, but of the world to come. Therefore sayth our Sauour Christ. Math. 25. Come ye blessed of my father, possesse the kingdome prepared foꝝ you from the beginning of the world. I was hungry, and ye gaue me meate: I was thyrstie, and ye gaue me drinke. &c.

Of this excellent commendation and rewarde of good woꝝkes, we do learne the dignity of the same, not of the woꝝthinesse of theselues, which are neuer able to stand in Gods iudgements: foꝝ our very righteousnesses are, as Esay sayth, as clothes fylthily polluted, but of the dignitie of the grace of the promise of God, who woꝝketh them in vs. Foꝝ it is God, sayth Paul, that woꝝketh in vs both the wyll and also the woꝝke, euen of his purpose. Phi. 2. Therefore all is of grace, not of woꝝks, least any should gloꝝy. Ephes. 2. Foꝝ if there were any power in our selues, oꝝ dignity in the woꝝks,

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wozkes, then had we some thing to glory,
but now that all is confessed to be of Gods
free mercies, and nothing of our selues, we
conclude that God crowneth and rewar-
deth his owne wozkes in vs, that who so
gloryeth should glory in the Lord. 1. Cor. 1.
And where some alledge this place. Ma. 26
so to commend wozkes that they shoulde
be the cause of the Election and the fauor
of God, they doe not consider the first
wordes: Come you blessed of my father,
inheryte the kingdome prepared for you
from the beginning of the world. Wherin
we may note, that they being the blessed
and beloued of the father, are called to the
inheritance of the heavenly kingdome, not
wonne by wozkes, but prepared by the hea-
uenly father for his children, before they
dye any wozkes at all: Lyke as the wicked
haue theyr place of eternal torment, there
named for them before, prepared and ap-
pointed. And in both twayne the wozkes
doth onely declare what the trees are where
out they spring, and testifie what the foun-
taine is whence they flowe: according as
our sauour Christ saith: the tree is knowne
by

and Reprobation.

in Iesus Christ maye geue no occassion to
the slouthfull fleshe, eyther in our selues
or others: but after the example of the
Scriptures, we must alwayes exhort to
good woꝝkes, and so tame our bodyes and
bꝛing them into subiection (as Paul sayth)
least whyles we preach to others, we our
selues be founde Reprobates, 1. Corin. 9.
The which sentence is euil alledged of the
aduersaries of Election, as though Paule
myght haue become a Reprobate, or as if
that he had not bene certaine of his salua-
tion, but that it shoulde hang of his well
doings. For he saith first in the same sen-
tence, I do so rúne, not as at an vncertain
thing, and so fyght, not as one that beateth
the ayre: but as he sayth to the Romaines,
chap. 8. I am sure that neyther death nor
lyfe, neyther Angels, nor rule, neyther
power, neyther thinges present, neyther
things to come, neither high, neither low,
neither any other creature, shalbe able to
depart vs from the loue of God in Christ
Iesu our Lorde. Lykewise they alledge
foꝝth of the seconde Chapter to the Phil-
ippians, that Paule wylleth vs to woꝝke
our

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our owne saluation : but they doe not consider that he streight wayes addeth, that it is God whiche woꝛketh bothe the wyll and the woꝛke. And in the chapter befoze, he saith, that it is God which hath begon & good woꝛk, and wyll finish it. So that such Scriptures maye neuer be alledged for woꝛkes agaynste grace, for to set vp our saluation of our selues, which onely cometh of mercy in the free Election, whereby we were chosen in Christe Iesu, and created a newe in him, by his onely spirite to bring forth good woꝛkes. Therefore doe we conclude with Paule. Romaines. ii. that wee are saued and iustified freelye by grace, not by woꝛkes, for so grace were no grace, and that all are shutte vnder synne, that mercye may be vppon all, vppon whome it pleaseth hym to shewe mercye. And for the consideration of these greates mysteryes of Election and Reprobation, we crye wyth Paule: O the depth of the ryches of the wysedome of God. How vnsearchable are his iudgements: & how incōprehensible his wayes? For

and Reprobation.

For who hath geuen him first, and he sh.
be recompensed: For of him, and throught
him, and for him are all thinges. To
him therefore be gloꝛye,
for euer and euer,
So be it,

Rom. 9.

I wyll shewe mercie vpon whome I wyll
shewe mercie, and I wyll haue com-
passion vpon whome I wyll
haue compassion,
(:.)



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